

Jeremy the Prophete/ translated

into Englifhe: by George Joye:
some tyme felowe of Peter
Colledge in Lames
bridge.



The songe of Moses is added in the en
de/ to magnif ye our Lorde for the fall of
our pharao/ the Biffhop of Rome.

Anno. M. D. and. xxxiii.
in the moneth of
Maye.



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The Preface.



All the Prophets / as they
 were al taught / stered vp /
 and thrustes forth of one
 spirit to pzeche and wyte
 the worde of the Lorde: so
 folowd they al one threde
 and syne tending vnto one ende / eue
 our sauiour Iesus Chyste the parfait some
 ful conclusion of al the lawe & p
 phets. So that whoso in reding the lawe & p
 phets / directe his inwarde eye to beholde
 & knowe our heuenly father for y^e one be
 ry God & lone with his sone Iesus Cryste
 sent vs from him / beleuinge perfittly to be
 iustified and saued by the grace of God &
 father throughe y^e merits onely of Cristis
 dethe Very God & man / he readeth a right
 with grete frute / he recheth & resteth gra
 ciously vpon the same marke that al the
 p
 phets did shote at / eue vpon him that
 sayd. I am the waie / the trouthe / and lyfe.
 Vpon this gloriouse and sauing signe to
 be agayn said (as Simeon tolde Mary y^e
 Birgen his mother Luke ii.) the two te
 stamentis also loke with cōtrarye aspec
 tis / th^e olde beholding him to come / y^e new

A. ii.

loking

Johan
viii.

Johan
viii.

The Preface

Exodi.
xxv.

Matth.
xvii.

Luk. ix.

loking vpon him paste and comen: no no-
ther wyse then the two Cherubymes stane
sing vpon the arke of the couenaunt did
figure: bothe loking contrary waies / y^e one
beholding the tother / & yet did they bothe
two set their eyes loking into the propi-
ciator ye / euē vpon Cryste our seat of mer-
cy / and mercy stole. And hither looked al-
so those two sufficient witnesses Moses &
Helyas / the one representing the lawe and
the tother the Prophetis / when Cryste
transfigured himself / bothe concluding &
consenting with Cryst / in that they talked
together wth him expressing his ende wher-
che he shulde make a finesshe at Ierusalem.
for whom els after that gloriouse sight
and cōmunication did his disciples there
se but onely Iesus left alone? What so euer
therfore Cryste did / or suffered / as touchig
the benefit & forme of our redemption / the
lawe and Prophetis tolde it al befoze. So
that the talking together of Moses & He-
lias with Cryste declared the lawe & Pro-
phets to consent & agree bothe v^{nto} Cryste
y^e very best the lyfe & perfecciō of al^l bele-
ue in him. Whiche thinge to confirme / the
voice of the father was there herde out of
the cloude sayng. This is my dere belo-
ued sonne / for whose sake I am pleased & set
at one

Into the Prophecie Jeremy.

at one with man: him therfore/ se that ye
 hear. Obserue diligētly (good Cristen) re-
 der) the vehemēce & pietie of this promow-
 ne Ipsū/ when the father cōmandes vs
 sainge: Ipsū audite: him se þ̄ ye hear.
 And beware of them that wolde obtrude
 & thrust yn to the churche of God any vni-
 wyten verities strange doctryne/ euen
 the doctryne of lying men. Hear them not
 whiche wolde cōmande and compel vs to
 beleue & hear any other teacher then Cry-
 ste/ & sicke as their doctryne be consonant
 with Crystis worde/ aperc they neuer so
 holy/ and wel lerned. Let sich false Pro-
 phets (as Jeremy whissheth and threst-
 neth) go and be ruled of þ̄ wynde/ whiche
 preche vs to worship images or to seeke
 eny other helpe/ saluacion / intercessours
 and meanes betwene vs and our father
 then Cryste Jesus alone sufficient / euer
 herde and praynge for vs incessantly.
 Cryste therfore to shewe himselfe that ly-
 uely fountayn of perpetual waters plen-
 tuously springing forth into lyfe euerlas-
 tinge vnto al that drinke/ that is to saye/
 beleue in him / sate him downe once ful-
 wery to reſte himselfe vpon the wel bring
 whiche Jacob longe before had digged:
 euenmore seeking an occasion to insinuate

A.iii.

and

Jer. 8
2. ppi

Johan
iii.

The p̄face

and offer himſelfe a ſufficient refrigerie & ſauour for ſynners / what tyme he opened himſelfe vnto that ſinful Samaritanie womā telling hir: that who ſo drinke of the water which I ſhal geue him / he ſhal neuermore thirſte & c. That is / who ſo beleue in Chriſte / ſhal neuer deſyer any other mean / ſauour / counſorter & reſreſher: but ſhal fynde & fele God the father one alone for al ſufficient through the grace and merits of his ſone our ſauour Chriſte: In him onely to glory & reioyce as this Prop̄hete cōmandeth vs. Whiche glory who ſo once taſte & fele / he wil not onely geue it to no nother as in Iſaie is ſhewed: but he will trēble and quake to hear this greuous complaint and heuy manaffhing of God almighty by the mouthe of Jeremy ſaying: My peple haue caſte me a waye which am their glorye / they haue chāged their glory for ꝑ an Idoll ꝑ cānot helpe the. As here now the Prop̄hete entred into the argument and mater of al his ſermons & of this hole booke / and brekyng forth in to a great fereful exclamacion / calleth in heuen and erthe (as did Iſaie in the beginning of his ſermons) to teſtifie / and deſteſt our abominable idolatrye / cryng out thus: Oh heuens / be ye a ſtonned / be ye a frays

Jer. iij.

Iſa. 41.

Jer. ii.

Iſaie. i.

Into the Prophecie Jeremy.

a frayd and merueously amased saith the
Lorde. For two offencis haue my peple com-
mitted. They haue forsaken me / euen the
very felye fountayn of perpetual wa-
ters: and digged themselves vp pittis al to
troden and broken whiche maye holde no
waters. The heuē is to be a storme and to
deteste this bakfalling from Cryste our
gloze vnto any other creature / is as
mych to saye as oh heuens withe drawe
your helpe & counforte from vs: geue vs
nether rayne nor any reasonablenether /
nor yet holson a yer / but according as it
was thretened vs in y^e lawe / be ye as har-
de as yern that y^e erthe might be as harde
as stele: for rayne to geue vs dought & be-
at / to bake our lande in baraynes / for ple-
sant wether to geue vs thondze & terrible
lighteningis: corrupte ye y^e a yer / y^e peste-
lence might take awaye man & beast. And
yet as though al this were to lytle / swere
be and fampy be thretened vs to. ye and
at last to be casten out fro Cryste our glo-
ry in heuen vnto perpetual payne in hel-
for forsaking Cryste our gloze & digging
vs vp theis poysoned pittis of our owne
inuentio / pittes also trode / troubles / &
broken / eue the tradicio / lawes / & decrees
with all the deuellish doctryne drawne
A.iiii. for the

Dente.
p. viii.

Jeremi
p. viii.

The Preface

For the of these dampnable delvers & bishops of Rome and their faction delving and digging vs by their muddye & myery stinkinge dykes al for to fede their own carnal affectis / to maintayn their glittering glorie / and to encrease their fylthy lucre / and stablish their falsely vsurped power : wherby they haue hitherto & so longe deluded and seduced many a simple soule / & trapped & holden captiue euen Emperours and Kinges : And how they their selues dayly trouble and breake their own dyke pittes with dispensacions relaxacions permissions gloses &c. they know & fele it & haue payd for drinking of their golde beere / whiche that abominable hore of Babylon as Iohā describeth hit sitting in purple / scarlet / & golde decked with precious stones holdeth yet in her hande ful of abominations & the filthines of hir own luste. But as for hir pestilent pittes / they maye holde none of thos spuesly refreshing waters whiche Criste offered vnto & Samaritane woman / & dayly offereth ther vnto vs to calle vs fro these popishe puddells / vnto himselfe the very perpetual springe of everlasting lyfe.

These dirtye delvers & prophete I saye calleth also web weauers agensse & myne
be of

Apoc. 17.

Isa. 30.

Into Jeremy the Propheete.

Be of þe lordes/detesting & abhorring their lawes
wes a tradicions:threatening they for their
digging vp of sicke vnsauerye pittes/wo
a euertlasting dampnacion: I saye.v. sayng
wo be to you þe make vngodly lawes & set
statutes to harde to kepe to oppresse þe poore
in iugement/& vtterly to begger my soyr
simple peple wth stryfe & lawe/þe destitute
fed al helpe and counsaill might be a proye
for you & so to rosse the fatherlesse. &c.

Wherefore now at laste/it hath pleased
almighty God to call forth the Jeremy his Jer. 1.
Propheete/to sende & to sette him as a brasse 4. 15.
son wall & pillar of yerne to preche in en-
glish agens this heuy monster of Rome
& al his draffe. He hath shewed Jeremy þe Jer. 1.
rodde of the wakinge watcher/& the see-
thinge pottle boyllinge forth as it were
from þe northe este/alltogether threteninge
the heuye burdens & present vengeaunce
of God shortly to be powered forth vpon
this Babylonik beast. So þe who so read
þe .xliiii. .xlii. .l. .li. chapters of this pro-
phete/he shall see there clerely þe present face
of þe soden miserable fall of the Pope & his
kingedome now at hande so tyuely set forth
the/ vnder þe names of proude Moab/his
brother Ammon/& Babylon/þe no apper-
les coulde haue paynted it more presently.

Nowe

The Preface

Nowe therefore (good Cristen Bretherne)
let vs be warned intyme / & hear the exhortacion of Jeremye crying vpon vs sayng.
Ite. 51. fle frō oute of y^e middes of Babylon & let
euery man saue himself / let no man dissemble
nor holde his tongue at his wickednes.
For verely Babylon whiche is Rome is
as wyked & sinful as it is reported & des-
crybed / as alther vngodly lyuing & deces-
aitful dedis openly testifye & declare her.

But to speke of the iestis and pcase of
Jeremye / ye shal knowe that these his ser-
mons declare of how highe a spirit & fer-
uent faith he was : But his chaunce (as
be the chaunces of all true prechers befo-
re the worlde) was moste miserable and
hard / as one of those that preched the wor-
de of the Lorde God bothe prudently & co-
stantly vnto his dethe / nothing abashed
at the threaterings of the vngodly kin-
ges and preistis that raigne in his later
dayes. Whiche constancy / moste comenda-
ble in any precher coude not come but of a
verfait and ferme faith in God. Whiche
faith being present / & non the herte of the
precher is endwed and strengthened with
all vertue & goodnes. For faith wil haue
Ite. 11. y^e victory and ouercome al perels. But yet
was his lyffe troublous / for that the pla-
ges / bus

Into Jeremy the Prophecie.

ges/burdens/and that miserable captiuitie/whiche the Prophecie all threatened befoze to come/it was his chaunce to se them/and to be partaker of the perelouse paynes/a heuie destruction whiche he also prophesied vnto them himselfe/and not onely suffred this greuous temptation/But was also violently caried captiue of Jer. 43 his enymes into Egypte/after that Iuda and Ierusalem were all destroyed & caried captiues into Babylon/yet was his doctrine & sermons all this troublouse tyme both godly/loving / faithfull and prudent/for he exhorted them sweetely and lovingly/he rebuked sharply and earnestly/a preached euermore as faithfully & constantly. So that if we beholde his faithfullnes/he is feruent. If we consyder his erudicion and doctrine/he shyneth. If we loke vpon his prudence/it is right sauourye & well reasones. If we beholde his godlynes/he exceedeth. And as for his constancie/it is inuincible & beareth a waye al ^{to} victory.

With howe deere sighis sorowes he the backfallinge of the peple frome their God? What lamentacions made he for that he had so longe with so grete perel preached to them as in dayne/a also for the captiuite of the peple & miserable destruction of Ierusalem:

The Preface

Jer. 19. Ierusalem: what goodly comparisons & sensible similitudes brought he in/when he preached to perswade & call the peple to repentance: As when he preached the destruction of the cyte in Tophet/where to laye þ thinge more manifest and present at their eyes/he smote the two erthen pittherdis together bzeking them al to pices before his audience/saing. Thus saith þ Lorde of powers. Euen thus saith I al to bzeake and destroye this peple and cite lyke as a potter bzeketh a vessel whiche maye neuer more be restored. This did he to fere and to moue them to repentance. For that oratour and preacher perswadeth moste behemētly whiche helpeth his oracion w conuenient iestures/apte similitudes & moste present affectis. So that in the Propheetis sermons there is no sicke hardnes & difficultye as some men complayneth of/except þ sloughishhe & sleapye reder nothinge excercysing himselfe in readinge diligently & reuerently the holy scriptures bringe it with him/and so himselfe be the very cause why he bringeth a waye so lytel frute in reding them. The Propheetis be the expowers & declarers of the lawe & not þ obscurers and derkeners there of: they be as Peter saith the light set vp in a derke place vnto whis

Into Jeremy the Prophete.

to whiche he exhorteth vs diligently to
 attende. What argument so euer they ta-
 ke in hande to declare & proue/they neuer
 leue it vntyl they haue so often/so many
 wayes and w so many sensible similitu-
 des & apte cōparisons set it forth & euer
 hearer be he neuer so simple & rude maye
 see & vnderstand it clerly. Howe compasseth
 Jeremy aboute w so many wordes com-
 paring the baksliding of vs from god/to
 aduoutrye calling vs vnshamefaced her-
 lettis & our images whom we seke our lo-
 uers &c. and al to bringe vs agen vnto
 Crist our spouse from our fornicacion cō-
 mitted (as he often saith) with stockes & Anatho-
 stones: Nether coude the vnkinded dealing was a
 of his owne folke of Anathot/ nor yet the tel tow-
 false behauiour of the rulers agens him ne in th
 once turne his mynde from them. There tribe of
 coude no kinge for al their threating/ Benia-
 prisonment & punishing make him to be min. iii
 rink or cease from his offyce that god cal- myle no
 led him vnto. But euer more after any fall the wel
 (he was a man) he rose agene more feruēt/ from J
 more constant and earnest then euer he was rusalem
 before. Whom lo/ now (Cristen' rede) thou where i
 hast in thy handes preching vnto the in Jeremy
 Englishe the same sermons whiche he pre was bo
 ched vnto the peple of Juda & Jerusalem ne.
 corrup

The Preface

corrupted with the same synnes wheryn
we nowe labour and be as greuously in-
fected: whom no lesse greuous plagues af-
flictions and burdens abyde/ if we repen-
te be not and turne not to our spouse Je-
sus Crist him with the the father and the ho-
ly gost one God to whorship & serue onely.
Whiche geue be grace so to rede and hear
this his Propheete that he mought prea-
che vnto be with moze frute thou he pre-
ched to the Iwes: Amen.

But first ere we beginne to rede him.
Let be hear the state and brieve succession
of those. iiii. kinges/ in whose dayes/ and
how longe/ Jeremy preched..

Josias/ the laste good kinge of Iuda/ ra-
igned. xxi. yere. He had these. iii. wikes
sones/ Joachas/ Joakim/ and Zedecchias.
The stozy beginneth the. xxi. chapter of
the fowertb boke of the kinges and cōtin-
ueth vnto the ende of the boke. Jeremy
begane to preche in the. xii. yere of Jo-
sias/ so continuing vnder him. xlii. yea-
re. Aftir Josias/ raigned Joachas/ & that
but. iii. monethes/ and then was he led ca-
ptiue into Egypt. Then raigned his bro-
ther Joakim. vi. yere/ and then was led ca-
ptiue vnto Babylon. Aftir him raigned
this Joakims sone called Joachin or Jeco-
nias

Into Jeremy the Propheete.

was.iii.monethes and. x. dayes / and was
led also captiue vnto Babylon. Then last
of al was Zedechias the thirde sone of Jo^{* Diffe}
sias choson of * Nebuchadzezar king of wyse ca
Babylon / to be kinge of Iuda. Whiche Ze^{led Na}
dechiass after. xi. yere / Jerusalem taken buchod
and destroyd / was led also captiue to Ba^{n:zar.}
bylon / his eyen put forth / but his owne
childern firste slayne befoze his eyes / that
so greuous a painful a laste sight might
be printed and euer present in his mynde
into thenceasing of his perpetual payne
a sorowe whyle he lyued. The tyme ther
foze whyle Jeremy preached / vnto the cap
tiuite came / was. x li. yere. vi. monethes /
and. x. dayes. Here maye we se in howe
troublouse a tyme this Propheete prea
ched. For doutelesse these iiii. kinges wer
not led a waye thus captiued out of their
owne lande with out grete calamite / ba
taille / and bloodshedding.

A The sawtes escaped in the printinge.

In the firste leif/the. vii. lyne of the first
chapi. Rede thus. And I sayd/As forde ac.
In the. viii. lef/seconde syde/seconde lyne/
Rede Ephraim.

The. xiiii. lef/seconde syde. p. vi. lyne/re-
de whom they woꝛshipt.

In the begining of the. ix. chapter/the. v.
lyne rede geue.

The. xxii. lef. ii. syde. vii. lyne of p. chap.
rede which he there sayede.

The. p. lef in p. mergent/Rede exodi. xix.

The. xxxiii. lef/seconde syde. p. vi. lyne/re-
de/requested.

The. xxxvi. lef. xix. lyne/Rede knight.

fo. p. vii. ix. lyne/rede/as here ye haue
herde.

fo. lxvi. p. vi. lyne/rede euer.

fo. lxx. viii. lyne/rede not/sone of Jc is
chim twyse.

These are the actis

and sermons of Jeremy the sonne of
Helchie Priest / one of those that dwelt in
Anathot / the region of Benjamin. Vnto
whom the worde of the lord was shew-
wed. firste in the dayes of Josias / sonne
of Amion kinge of Iuda / the .viii. yere of his
raigne / and so duringe thow the tyke of
me of Joakim sonne of Josias king of Iuda
sa / vntil .vi. yeris of Zedechias the sonne
of Josias king of Iuda wer ended / whan
Jerusalem was taken euen in the
fifte moneth.

The worde of the Lord was sente vnto
me / speaking thus.

The fyrste Chapiter.



Before I fashioned the
in thy mothers wombe /
I knew the: and before
thow wer borne / I sancti-
fied the: and ordined the
to be a prophete for the
peple. **Al** lord God /
thow knowest how rude I am of speche:
for ful yonge & simple am I. And the Lord
answered me. Think not so: for thou
shalt go preche vnto al that I shall sende

B the

The firste Chapter

the: & thou shalt speke what so euer I shal
commande the: feare not their faces / for
I wilbe with the to despyce the / saith the
lorde. And euen forth with al / the Lorde
stretched forth his hande / and touched my
mo: the: saying agene Unto me. Beholde I
set my wordes fast in thy mouth / so I orde-
nen the this daye to be an overseer to vi-
set both the peple & their kinges / to plucup
by the roots and to cast downe / to destroie
and to scater / and that thou shuldest also
edifye and plante. Eft sone after this /
the Lorde spake to me on this maner /
sayng: Jeremy / what sieest thou? And I
sayd / I see the rodde of a wakig watcher.
Well (sayd the lorde to me) thou seist right
well: for euen I shal watche and wait ap-
my purpose to finesshe it. Duer this the
lorde spake Unto me the seconde tyme sa-
yng: What sieest thou? A seething potte
quod I / do I see: & that euen from the nor-
the as it were hitherwarde looking. And
the lorde sayd to me: Euen from the nor-
the shal ther be powerd forth an heuy he-
ap of plagues vpon all thynhabitours of
this lande. For so / I shal calup all the kin-
redes of the northest regions saith the Lorde
and they shal come: & eche of them shal
sitte & iuge openly euen in these fore gas-
tes

Of Jeremy the Propheete. Jo.ii.

tes of Ierusalem / & in al the walles rown
de about it / and thozoute al the cytes also
of Iuda / by whom I shal declare my ven-
geaunce vpon the gret and manifolde wis-
kednes of these men which haue forsaken
me / offering their giftis vnto strage gods
dis and worshipinge the workis of their
own handis. Thou therfore gird vp thy
raynes / aryse and go preche vnto them
al thingis that I commande the : fear
not their faces / lest for thy fainte faith
and fere / I make them to preuaile. For
so / this daye do I sette the a stronge de-
fensed cyte / a piler of yerne / and a bra-
son wall agens all this londe / agens the
kingis of Iuda and hir rulers / agens
the priestes and peple of the lande : wher-
fore they shal fight agens the : but it shal
not lye in their powr to ouercome the : for
I shal be with the. (saith the lord) to deli-
uer the.

The seconde Chapiter.

Then was the worde of the lord shew-
wed vnto me / commanding me thus.
Go and kye into the eares of Ierusalem /
sayng. Thus saith the lord. I cannot for-
get the / especially when I remembre my

The seconde Chapter

mercifull couenāt with the / and agen the
goodnes of thy yongthe. I cannot forget
thy true loue in mariage / wherby thou fo
lowedst me thow the deserte / a londe vn
laboured & vnsowne. Thou wast once an
holy Israel before the lord / euē the firste
frutes of hys felde: so that whoso had de
uoured the they had displeased him: & mi
scheffe shuld haue fallen vpon the / sayd the
lord. Hear ye therfore the worde of the lord
/ bothe you that be of the house of Iacob
and all the familie of the house of Israel.
Thus saith the lord vnto you: What fau
te or fraude found your fathers in me / to
go so farre backe from me / and to be made so
vayne as to folowe eyes: nether yet once
to thinke / where haue we lefte the lord /
that led vs out of the lande of Egypt / that
brought vs thow that desert / thow a
wyld lande harbourles / a terrible baron
lande where we sawe but dethe / thow a
lande which no man passed by / and in the
which no man dwelled. And when I had
brought you vnto that fatte lande of Car
melus to take your plesure of his frutes
& commodites: you went your wayes and
defyled my lande / & made myne heretage
abominable. And euen the priestis / they do
not once remembre me sayng: where is the
lord

Of Jeremy the Prophete. Jo. iii.

lord: The learned in the lawe/they know
me not. And as for the pastours/they syn-
ne agens me. The prophetes they preache
al for Baal his profit/ and ar gone after
ydols wich cannot helpe them. Wherfo-
re I am vtterly constrayned to cōtende in
iugemēt bothe with you & your childer:
he saith the lord. For go your wayes vnto
the eylandis of Lethim/ & beholde: sende
into Cedar and consyder diligētly whis-
ther ther be any sicke thinge done: ye/loke
whither the gentiles haue castoure their
goddis: albeit in very dede/they be no gods.
But my peple hath castawaye their
glory for an Idole that cannot help thē. For
this thinge therfore: Oh heauens / be ye
astouned/be ye a frayd and meruellously
amased saith the lord. For two grete of-
fences hath my peple cōmitted. They ha-
ue forsakē me/euen the very lyuely foun-
tayne of perpetual waters: and digged
them vp pittis alto troden & brokē which
may holde no waters. Is Israel a bōde sla-
ue/or rather the good mānis sonne of the
house: And wherfore thē is he gon into a
proue: Wherfore roze they vpd him like ly-
ons: They haue brought their lande into
a wilbernes: Their cites ar so thronedowne
he & bent/that noman may inhabit thē.

The seconde Chapter

For theffeminate childerne of Memphis &
Chameos haue polluted the/euen vpon
to thy neck. Hapened it not thus vnto the
for that thou forsokest the lord thy god
euen then whan he wolde haue directed the
in the waye: And now: what hast thou to
do in the waye to Egypte: To drinke trou-
bled waters: Or what makest thou in the
waye to Assyrie: to drinke the waters of
the floude: Thy nowne malice shal repro-
ue the: and thy nowne bakslidinge from
God shal condemne the: that thou maist
know and vnderstande how perniciousse &
perelousse a thinge it is that thou hast for-
saken the lord thy God/ dreading him no-
thing at al saith the lord God of powres:
when euen from the beginning I broke of
thy yoke and thy bondes / for that thou
complaynedst and praydest me to make an
ende of thy bondage. But for al this / yet
thou stodest forth offering thy bodye to be
abused vpon euery highe hil and vnder
euery brode branched tree / Oh harlet: ye
& that euen while I went aboute to plant
the/that thou mightist haue ben altogis-
ther of that noble vyne stocke and of that
faithfulseede. How art thou this aliena-
ted fro me into so strange and barayn a
vyneyarde oute of kinde: In somiche as
was the

Of Jeremy the Prophete. fo. liii.

Wasshe thou thy selue neuer so cleane with
 * Nitro. And powder thy selue neuer somis
 che with * Borith. yet art thou spotted
 with thy nowne wickednes in my sight
 saith the lord God. Nether cannest thou
 saye: I am not so polluted/nether haue I
 gone after goddis: for loke vpon thy now-
 ne wayes in wodis & valeis/oh swift: Cas-
 mel/ & thou shalt see what thou hast done.
 Thou hast runne vnto these places lyke a
 swifte ailing dromedary & with as fier-
 ce a desier as the wyld ass is wote in wil-
 dernes for his plesure to breath himselfe.
 Who coude refrayne the: who so euer seeke
 the oute shall fynde the euer more in thy
 menstrowe. When we forbode the these vns-
 godly peines taking/ saying: Go no more ha-
 re fote to these Idols/ kepe thy throte fro
 me thirst. Thou answerst vs saying/ we
 wil not/ we care not for these pains: for
 our loue is set vpon strange goddis / and
 euē them wil we folowe. But as the thes-
 fe is a shamed whan he is espyed: euē so
 be ye confounded oh house of Israel. Bo-
 the the peple / yea their kinges & rulers/
 prestis and prophets al be ye ashamed
 and confounded. for they say their water
 noster vnto a stocke / and to a stone they
 saye:

* Ful-
 lers
 erth.
 * Du-
 rias.

The seconde Chapter

saye: Thou art my mother: they haue turned me their backe & not their face. But in tyme of their trouble whan they shall saye: Arise and helpe vs: I shal answer: Where art thy goddis whom thou makest thee: Let the rise & saue the in tyme of thy affliction. For loke how many cites thou hast (oh Iuda) so many goddis hast thou. Wherfore contende ye with me sith ye be al synners agenst me saith the lord: I smite your childern/ but al in Bayne: for they receyue not my disciplyne. your swerde deuoureth your prophetis like a deuouring fiend. ye are the peple of the lord: loke therefore vpon his worde. Am I become a wilbernes or a derke londe to Israel? Wherfore than saith my peple/ let vs fal from hym and come nomore at him: Do the mayde forget hir cheife ornamēt or the wife hir goodly girdle: And doth my peple forgete me so longe? Wherfore settest thou forth & comēdest thy nowayes to be so good as to fynde fauour for the: when euen thy selue hast stayned thy nowayes with sinne: For vnder thy winges is ther founde the bloude of pure innocēt soules: & that not in corners and holes onely: but openly in al these places. And yet darest thou saye: I am an innocent: wherfore his indignaciō may

may not lyght vpon me. But beholde: I wil
cōtēde with the in iugemēt / because thou
thinkest sayng: I am no synner. But how
filthy a sinner shalt thou apere / when it
shalbe declared openly / how ofte thou hast
returnd & repeted thy nowne ways: for
thou shalt be ashamed as wel of egypt as
of Assyrye. For thou shalt go hence with
thy handis coupled ouer thy head. For the
lordē shal frustrate thy hope & confidence
and fulfille prosperite and conforthe shalt
thou fynde in them.

The thirde Chapter.

It is thought comonly / that (yf a
man put away his wyfe / & she now
go an marye hirselfe to a nother) it
wil be asked: shal he any moze take hir
agayn: For is not this felde now defiled?
But thou hast playd the harlet with ma-
ny an herdemā: nethelēsse turne agayn to
me saith the lordē. Lift vp thy eyes & loke
vp vnto al these quarters aboute the / & se
whither any place be vndefiled. Thou sa-
test downe by the wayes wayting for the
in the desert lyke a thefe / insonuche that
therthe was polluted with thy synnes &
hozedome. Herof ceased the smal raynes &

B. D.

ceasor

The thirde Chapitre

reasonable shewers. Thou hast gotten the
an harlots forehed and cannest not be as-
hamed. Wels / euen now thou woldst
haue called vnto me / sayng: Oh my fa-
ther/thou art the goyde of my youghth/
and wilt thou be turned from me for euer:
wylt thou holde thy selfe from me al way-
es? But lo/ thou bothe spekest and doist
euel more and more. Also the Lorde sayd
vnto me in the tyme of Josias the kinge:
Seist thou not what Israel that bakslly-
der from God hath done? Which went his
wayes vpon euery highe hil and vnder
euery thicke tre and ther playd the har-
let: Nethelesse when she had committed al
this/ yet I sayd / turne the agene to me:
and yet she turne not. And euen thy Ias-
me ensample hath her faithles syster Jus-
da sene. That is to wete: When I had per-
faily beholden al thaduoutry of Israel
that bakfaller/ & had forsake hir/ geuing
hir a bil of diuorſe: yet wolde not Iuda
her vnfaitful sister feare me / but went
awaye to / and playd the harlet: so that
the fame of hir fornicaciō is flone thorow
al this lande and hath stayned it: for she
hath committed aduoutry with stones &
stockes. Nether is this her faithles sister
Iuda after al these warningis returned
vnto

Into me with al hir herte / But faynedly
and falsely / saith the lorde. And yet agen
sayd the Lorde to me. Israel that bakfals
ler fro me / is moze iuste than is yet this
Unfaithful Juda. Go thy waye therfore
and p[re]ach this sermone toward the nor
the / sayng. Be conuerted thou bakslyder
Israel saith the lorde: for I shal not turne
my face from you: for I am merciful saith
the lorde / nether wil I abhorre the for
euer / but receyue the agē on this cōdicō
that thou wilt acknowledge thy synne com
mitted agens the lorde thy god / and that
thou hast diuides and offred thy selfe here
and there running aftir strange goddis
Vnder euery thik tree: but my voyce thou
woldst not hear saith the lorde. Be con
uerted you rebel baksliden childeerne saith
the lorde: and I wil ioyne in mariagewith
you. For I wil take one of you of the
cyte / and two of the kinrede and lede you
into Zion. And I shal geue you herdemē
aftir my nowne minde which shal fede
you with doctryne and wysedome. And
whan you shall be encreased and multy
plyed in the lande: than (saith the lorde)
the arke of the lordis couenānt shal no mo
re be spokē of nor myndes / no menciō mo
re shalbe made therof: for it shal no moze

The thirde Chapitre

Be Visited nor honoured with oblacid. The
shal they cal Jerusalem the seat of the loꝝ
de/ & al the gētiles shalbe gathered vnto
it for the name of the loꝝde which shalbe
geuen to Jerusalem. Nether shal they fo
low anymoze the counsels of their own shre
wed hertis. Than shal they that ar of the
house of Iuda go to the house of Israel / &
come bothe to gither from thenorthe re
gion vnto the lande which I gaue your fa
thers. I shewed the how I purchased the in
to the nowmbe of my children / and gaue
the that desyerde lande so pleasamt a pos
sessiō & also that noble hoste of the gētiles:
commanding the to cal me father and not
to fall backe frome to any other godds.
But as the womā bꝛeketh hir promyse to
hir housbonde / so hast thou bꝛoken promy
se with me / Wh house of Israel saith the
Loꝝde. Wherfore the noyse of the children
of Israel shalbe herde al aboute wailing
& weping because they haue defyled his
wayes / and forgotten the loꝝde their god.
Be conuerted you baksliden children / and
I shal heale your bakslidynges. Saye / so
we ar thyne / for thou art the loꝝde our
god. Very liers ar the hil toppis with the
pompe of the mountayns: Netheles in the
loꝝde our god / Very helth cometh to Is
rael

Of Jeremy the Prophete. Jo. vii.

rael. But shameful deedis deuoured both the labours of our fathers euē from their crables and also their flockes/herdes/sonnes & daughters. We shal sleape therfore in our owne confusion/and our ignominie shal couer vs. For both we & our fathers be synners agenst our lordē god euē from our crables vnto this daye/ in that we obeye not the voice of our lordē god.

The fourth Chapiter.

But Israel/if thou wilt turne to me/
if thou wilt turne to me saith the lordē/and remoue al thy abominacions out of my sight/& be no more a runagate after false goddis: but swere. The lordē rageth/ye & that in truthe/ in iugement & rightwisnes/saing: The getylys mought be blessed in him/and prayse and thanke him: than thus saith the lordē vnto al Iuda & Ierusalem: you shal brycke vp & tyll your lande/and sowe it not for thornes. Be circūcised in the lordē and take away the vncircuncision of your hertis as ye ci-tesens of Iuda and Ierusalem: lest my indignaciō come forth lyke fyre & be kindled noman to quench it for your maliciousse counsels. Telforth in Iuda and Ierusalem/ preache it sayng: Blowforth trompettis

The fourth Chapter

pettis into the lande / fil it al with your
 noise sayng: Get ye together and go into
 your stronge defenses cytes. Lifte up a sy-
 gne in Zion. Haste ye and tary not / for I
 shal bringeforth a plage & grete destruc-
 tion from the north. For the haithen des-
 troyer is let slippe and cometh forth of
 his place lyke a lyon from his denne / to
 bringe thy sonde into a desert / to smyte
 downe thy cytes that noman may inha-
 bit them. Wherfore clothe your selues
 with sacke / moozn & howle. For the hot-
 te indignacion of the lord shal not be sla-
 ked from you. In this day saith the Lord
 the herte of the kinge and hertes of the
 rulers shal faynt and fall. The p̄cistis
 shalbe a stoned & the p̄phetis al ama-
 sed. And I sayd: Ah lord god / haste thou
 then deceyued this peple and Jerusalem/
 sayng: ye shal haue peace and now the
 swerde pearseth their lyues? In that ty-
 me it shalbe sayd Unto this peple and to
 Jerusalem. There cometh an hot winde
 from the south plage by the waye of my
 peple / nether to winow them nor to clen-
 se them. After this / my belement stronge
 winde shal come: and then shal I teache
 these men my iugements. For so / he shal
 ascende lyke a cloude / & his chariets shal
 be ly-

Of Jeremy the Prophete. Jo. Bist.

Be lyke a stormye tempeste / ye and his
horsemen swifter than argels. Wo be Ens
to vs / for we are vtterly destroyd. Wasse
thy herte from euil o Jerusalem / that
thou maiste be saued. How longe shal thy
deadly and pernicious thoughtis tarye
with the? for frome Day and from the
mounte Ephraim ther is harde a noyse
that pronostiketh and precheth dethe. Lo
euen the gentyles geue warning and tel
Jerusalem that ther come destroyers fro
a farre lande. They tel it also the cytes of
Juda / warning them rownd aboute as do
the watch men of the feldis: for they ha
ue angred me saith the lorde. Thy counsels
and thoughtes haue brought the these
thingis. This is thy nowyn malice and
rebellion which hath possessed thy herte.
Then shalt thou crye / My bely my bely
aketh / my lyfe in my breste sorowth / my
herte withyn me is troubled: I cannot be
stil. For my soule hath hearde the voyce
of the trumpet / and euen the dolorouse pe
al to deth and destruccion is now ronge /
euen now al the lande perissheth. Sodensy
shal my tabernacles be destroyed / & my
cortayns in the twinkling of an eye.
How longe shal I se these cruel tokens
and hear the voyce of the trumpet?

These

The fourth Chapter

These therfore shal come / because my people hath despysed me and at besydes their wittes. My childeerne ar fools & without vnderstanding. They ar wittye to do euell but to do good they ar alwittlesse. I beheld the erthe / and lo it is bayne and voyde. I looked vpon the heauens: and lo they haue not their light / I lifted vp my eyes to the mountayns / and lo they reeled lykely to fal / and al the hilles shoke. I looked aboute / and lo ther was noman lefte. Also al the foules of the ayer were flone awaye. I behelde / and lo Carmelus was become a deserte / al hir cytes thzddowne of the lordes & of the fury of his wzathe. For thus spake the lord. Al this lande shalbe desolate. But yet shal I not vtterly make an ende of it. Wherefore waile erthe & moorne heuen aboue: for of this thinge which I haue thought and decreed / it shal not repent me / nether wil I go from it. Every cite shal fle at the noyse of the horsemen and bowme. They shal runne into caues and wodes and clyme into rockes. Every cyte shalbe left a lone noman to inhabit them. Whā thou art thus destroyed / what shalt thou do? If thou clothest thy selue with purple / and deckest the with golden ornaments / if thou payntest thy eye
brews

Of Jeremy the Prophete. Jo. 18.

Brews with starche / yet shalt thou garnes
the thyselfe in baine. For they that loues
the hitherto / shal looth the and go aboute
to quench thy lyfe. For me thinketh I hea-
re a voyce as it were of a woman traue-
ling of childe / or of one laboring in the tra-
uel of hir firste childe : that is to saye the
voice of the daughter of Zion moorning
and complayning in hir selfe casting hir
arnes abroad sayng : Ah lasse for sorow /
for my lyfe fayleth in me for the slayne.

The fifte Chapter.

Looke vpon Jerusalem with the oute : &
consyder it also with yn : & seeke thou
rowt euery streate / whither ye can fynde
any one man that ether dothe right or str-
dieth for faith & trouth : & I shal spare the
saith the Lorde. For albeit they saye. The
Lorde lyueth / yet is this their othe to decey-
ue / whā thy eyes (o Lorde) loke for nothing
so muche as for faith. For thou smittest the
& yet they repēted not. Thou correctedst to
amēde the : but they wolde not receyue thy
disciplyne. They hardened their faces mo-
re then any stonne / & refused to turne to a
better mynde. Wherupon I consydered wi-
th the my selfe thus / peraduenture they ar so
pooze that they cannot knowe the waye of
the Lorde & iugemēts of our god. I shal get

I me

The .V. Chapter

me therfore vnto the grete estates & taske
with the/ if parađuecture yet these me may
haue the knowlege of the waye of the lord
be & the iugemētis of their god. But these
men euē lyke al other haue broke the yoke
& plucked in sondre their bydle raynes.
Wherfore the lord shal come fro the wode
and deuoure them. The wolfe at theue-
ning shal destroye the. The leoparde shal
lye awaite by their cytes to teare in peaces
as many as come out frothence. For
they haue heaped synne vpon syn / and
their bakslidingis ar right greuouse. Tel
me then what thing hast thou where fore
I shuld be mercyful vnto the: Thy chils-
derne haue forsaken me / and swere by the
that ar no goddis / whan euē I myselfe
had bounde the to me by an othe: and yet
ar they aduouterers haunting harlettis
houses. They ar be come as fyerce in pro-
digiose libidinous luste as fatte staliard-
des / euery mā neiathe at his neighbours
wyfe. Shal I not be auenged vpon these
thinges / saith the lord: And shuld not I
take vengeance of what nacion so euer
it be that is lyke vnto this: Clynne vp to
hir walles and thro them downe / tarpe
not. Cut of hir branches and battlemētis
for they belonge not to the lord. For the
house

house of Israel and Juda hath caste me
awaye vnfaithfully / saith the Lorde / say-
yng: It is not he that is God. Nether shal
there come sicke afflictions vpon vs. Swerde
and hunger we shal not se. Wherefore thes-
e prophetis shal go their wayes into the
wynde. And he that shulde preache shal
not come amonge them. Euen thus shal it
be dealt with the. Wherefore thus speaketh
the Lorde god of powrs. Sith ye speake
this worde: Lo I shal turne my wordes
whiche thou speakest with thy mouth in-
to fyer / and this peple into wode / that it
maye deuoure them. Beholde I shal bringe
vpon you a nacion from a farrre (o house
of Israel saith the Lorde) a stronge boye
stionse nacion an olde nacion whose ton-
gue thou shalt not knowe nor vnderstande
what they saye. Their quyuers shalbe
thy present graue: for al they are ful mygh-
tye. This naciō shal eatup thy corne & for-
ode: they shal eat thy sonnes and daugh-
ters: they shal deuoure thy flockes & dro-
ues. They shal eatup thy Eynyardis &
figges. And bete downe thy defenses cys-
tes with swerde in whō thou trustedst mo-
ste cheifly: and yet thus than wil I not ce-
asse nor make an ende with you saith the
Lorde. And whan they shal saye: wherefore

The .V. Chapter

shal our lordē God do al this vnto vs:
Thou shalt answer thē. Because that ly-
ke as ye haue forsakē me and serued strā-
ge gods in your owne lande: euen so shal
ye serue strange gods stil in a strāge lan-
de. Shewe this to the house of Jacob / and
preche it in Iuda sayng: Hear (I pray the)
this thing thou folesse and hertlesse pe-
ple. ye haue eyes but ye se not / and ears
but ye heare not. Wil ye not dread me
saith the lordē: Wil ye not feare my face /
which haue pinned yn the sea with sans-
des: ye & that with this lawe to / that she
shal neuer passe ouer them: She maketh
a face with grete vehemence / but yet she
maye not: She swelleth vp into her highe
waues / but yet she breaketh not her la-
we. But this peple hath a faithles & re-
bellious herte. They are fallen backe and
gone their wayes so farre / that they thin-
ke not once in their hertes. Let vs yet fea-
re the lordē our God whiche geueth vs
rayne in tyme / and ceasonable showers
for our profit / preseruing vs our corne
according to the due order of the year.
your own wickednesse haue turned these
things from you. And your synnes ha-
ue depriued you this grete commodite.
For in my peple ther ar fownde the vni-
godly

godly which bende snares pꛛeueſy / & waite
te to deſtroye men and to take them. And
as the nette is ful of birdes / ſo ar their
houſes ful of goodis gotē with diſſaight.
And hereof ryſe their ſtoutenes & riches:
hereof ar they magnifyed / made ſo fatte
and ful of treſure. Alſo they haue offens
des me with the moſte greuouſ crymes.
They miniſtre not the lawe. The cauſe of
the fatherleſſe they expede it not. The po
re mannis wzonge / in iugement they de
ſyuer not. Shal I not be auenged of theſe
thingis ſaith the lord: And ſhulde I not
take vengeance of what ſo euer lyke vñ
to this: Thingis to be woundꝝed at and
gretely to be fered ar now done in this
lande. The Propheſis pꛛeche lyes / and
the pꛛeſtis obaye and reioyſe in them.
And my peple haue grete plesure in theſe
thinges. But what ſhal come of this at
the laſte: Verely / euen this.

The ſixte Chapiter.

Get ye forth of Jeruſalem / ye ſtrōge
ſones of Benjamin. And blow up
trumpets ye men of Thecua: and let ther
be a toke liſted up vñto Bethacherem: for
ther cometh a plage and grete deſtruccion
frō the north. I ſhal make the daughter
Zion lyke a fayer tender one / that the pa

The .vi. Chapter

flours with their flockes might come to
hir to pitche their tētis rowndaboute be-
hinde hyr/ eche one to fede vpon men yll
bedup into their handis. But shal I be
playne? Bende ye earnestly to bataile agēst
Jerusalem Aryse/ and let vs go vp while
it is yet middaye. But alas the daye des-
clyneth and the darke euening draweth fas-
te vpo: nethelasse aryse/ and let vs go vp
euē in the night/ and throwne hir good-
ly strong defenses. For thus commaun-
deth the lord of powers. Lutoffe hir
trees and rearup a bulwerke agenste Je-
rusalem. This is the cyte that muste be
visited: for it is ful of violence and vniu-
ste vexacion. As the cesterne kepeth & en-
creseth hir colde waters/ euen so noures-
beth this cyte hir malice. Thefte and in-
iury ar harde in hir. Sorowe & woundes
ar euer in my sight. Be thou rather nour-
red and amēde o Jerusalem/ lest I with-
drawe my harte from the/ and leue the de-
solate/ no man to inhabit thy region. For
thus saith the Lord of powers. The red-
mant of Israel shalbe plucked awaye as
men wete wouite to pyke of the grapes le-
fte aftr the grape gatherig. Turne thou
thy hande therfore into the maunde lyke
the grape gatherer. But vnto whome shal
I spee

Of Jeremy the Propheete. Jo. vii.

I speke and testifie my selfe that he wolde
once hear: Their eares are so Uncircum-
cised that they may not receyue my wor-
de. For so the worde of the lord is put of
them in the place of obprobrye and shaa-
me/they set naught by it but reuyle it.

But Lorde I am so repleynessed and las-
sen with thy fury that I labour in gre-
at sufferance. Haue done at once therfore
and power it forth vpon the childeerne in
the stretis and also vpon the companye of
the yongemen. For the man with his wy-
fe/and tholdema withe the Gederede shal-
be taken/and their houses shalbe transla-
ted vnto oother/as wel their felde as
wyues. For I shal stretch forth my hande
vnto the dwellers of this lande saith the
lord: because that from the best of them
vnto the gretest every man is geuen to co-
uetousnes/and frome Propheete to prest
every one doeth dissaightfully and lyin-
gly. But yet in the mea ceason/to put my
peple oute of feare: they go aboute to heal
their breache and destruccio with this lye/
preaching peace peace/whā ther is no pe-
ace at al. Wherefore/they shalbe ashamed
because they haue comitted abominaciō:
what sayd I: Ashamed: When they are pa-

L.iii.

It al

The .vi. Chapter

the al shame & withe oute al feare. Wherfore they shal fall amonge the slayne / & in that article of my visitaciō they shal come downe al togither saith the Lorde Thus saith the Lorde. Come forth vnto the wayes. Consyder and serchout the pathe euerlasting: that yet if this waye be good and right / ye mought walke theryn & fynde reste for your souls. But they saye / we wil not walke theryn. yet sayd the Lorde. And I shal set ouerseers ouer you: Gyue hede therfore / especially vnto the voyce of the trompet. But they saye / we wil not geue hede. Wherfore / hear ye gentyles / and ye ye folke gathrede togither what I haue ordyned for them. And thou erthe hear also / I shal bringe a greuouse plague vpon this peple / euen the frute of their owne counsels. For they obeyed not my wordis nor my lawe / but abored them and casted them awaye. For what entent bringe ye encense fro Baza: and this good fragranthe spyce from so farre contreys: your offeringis displease me / and your sacrifices delight me nothing at al. Wherfore thus saith the Lorde. Beholde I shal sende a cūyne among this peple / and ther shal fall the fathers with their sonnes / neighabours togither one with a nother shal perishe.

Of Jeremy the prophete fo. viii.

viij. Also thus saith the lord, Beholde a
populose multitude shal come fro the north
the partes / and a grete nacion shalbe ste-
red up from the coostis of the north armed
with bowe and bokeker / a naciō bothe boy-
stuous fyerce and mercylesse / their voice
rosethe lyke the sea : they come tyding /
eueryone wel apoynted & gent to fyght
agenste the / oh daughter Zion. Here as so-
ne as we shal hear of these tydingis / our
handis shalbe dissolued / anguisshe & he-
uynes shal holde vs as a woman traue-
ling of chylde . We shal saye / let noman
go forth into the felde / noman go by the
highewaye. For bothe swerde & the feare
of our enymes shal occupye al places .
Girde the therfore with sack / oh daughter
of my peple and sprinkle thyselfe with as-
shes : take the to moorning as it were for
thy onely dere beloued sonne / & lamete as
thou shuldest for them whom thou maist
not leese with oute many a bitter teare :
for in the twinkling of an eye / this destroy-
er shalbe vpon you : whom I haue set vpon
my peple as a tryeroute of metal to trye
them & to disclose their wayes . For they
are forsakers of me and traytours . They
honte after filthy lucre / they are brasse &
yerne / for they hurte and destroye al . The

L. B. blower

The .vii. Chapter

flower of the fyre with the belows shal
faynte/the leade shal fayle:the tryer oute
of the syluer shal trye in Bayne/for they
ar worse then worthy to be melted. Where
fore they shalbe called forboden and re
proued syluer / for the Lorde shal refu
se them.

The .vii. Chapter.

This is the worde geuen vnto Jere
mye from the Lorde sayng. Stande
vp in the gates of the house of the lorde/a
preache this sermone with a lowde voyce
sayng. Hear the worde of the Lorde al ye
that haite these gates entring in to wor
ship the Lorde. Thus saith the Lorde of
powers the God of Israel. Amend your
wayes & counsels / & I shal make you to in
habit this place. Put not your confidence
in the wordes of lyers sayng. The tem
ple of the Lorde/ the temple of the Lorde/
the temple of the Lorde is here. For if ye
amende and redresse your wayes & coun
sels / & do righte to every man/ if ye do no
wronge to the stranger/ to the fatherlesse
and poore destitute/ if ye shedde no innocent
bloode in this place/ if you folow not stra
nge gods into your owne destruccio: I shal
cause you to inhabit this place in the land
se

Of Jeremy the prophete fo. xliii.

Be which I gaue your fathers from age to age. But so/ye truste in deceitful counsel a lyig wordes which shal not profit you. For whan ye haue walked altogether in theste/murder/adultery and perjury: whā ye haue offred to Baal and folowed strāge gods/ye and euen vnknowyn gods/the at laste ye come and stande before me in this house/which beareth my name / and ye saye/we be absolued / ye although we haue committed al these abominacions. Think ye that this house which beareth my name is made a denne of theues: And these thinges ar not done pꝛeuely but openly in my presens/ saith the Lorde. But go your wayes(I praye you) to my place in Silo/to the which I gaue my name some tyme/and beholdewhat I did to it for the malice of my peple Israel. Now therfore because ye haue committed al these dedes saith the Lorde. Notwithstanding yet I rose fullyerly continually warninge you in tyme/I spake but ye wolde not hear/I called but ye wolde not answer / I shal do (I saye)therfore vnto this house to whā my name was geuen in which house also ye truste: I shal do(I say)to this place whiche I gaue you and your fathers euen as I did to Silo. And I shal caste you oute of my

The
none.

my sight as I casted out al your brothern /
euen al the seed of Ezhaim. Nowe ther-
fore praye thou not for this peple / nether
bid prayer nor prayse for their sake / nor
make no intercession to me. For in nowyse
wil I heare the. Seist thou not what they
do in the cites of Iuda and without Ierusa-
salem. The children gather stickes & their
fathers set them on fyer. And their wy-
ues strowe & sprinkle their flower to make
fyne cakes for the quene of heuē. * Duet
this yet they offred to false gods to angre
me / albeit ther is no sicke affecte in me /
saith the lord / ought they not yet rather
to be a shamed of their owne selues. Wher-
fore thus saith the lord God. Beholde
my wrath & indignacion shalbe powerd
forth vpon this place / vpon mā and beast /
vpon the trees of the felde and vpon the
frutes of therthe: & it shal so brenne that
noman may quenche it. Thus saith the
lord of power / the God of Israel / ye ioy-
ne & heap together your brenne sacrifices
with your slayne beastis to be offred / but
eat you the flesshe your selfe / for as for
me I spake nothing of these vnto your fa-
thers: how micke lesse thā was it my myn-
de / whan I brought the oute of the lande
of Egypte to commande these ceremonies
of

Of Jeremy the pꝛophete. Fo. v. b.

of bꝛente sacrificyes and oblacids as my
these and firste pꝛecepts? But this was
the substance of my fyrste pꝛecepte. *Hear
a obaye my voice/ and I shalbe your god/
and ye shalbe my peple/ this condicio ad-
des/ that ye walke in all my wayes whi-
che I shal commande you for your helthe.
But they obeyed not nether gaue eare/
but walked after the lustes and craftye
counsels of their owne shꝛewd hertis/ and
became frowarde and nothing towarde/
ye and that even from the same daye that
your fathers wente oute of Egypte vnto
this daye. And I sente thm my seruatis/
all the pꝛophetis rysinge a busely war-
ninge them in tyme/ but they listened not
to me/ nor yet once enclined their eares: but
hardened their pꝛowde neckes and became
farre worse than their fathers. And thou
thyselfe now to/ shalt also speke vnto the
all these wordes: but they shal not geue ea-
re vnto the: thou shalt cal them/ but they
shal not answer. Wherefore thou shalt
saye vnto the. This is the peple that he-
reth not the voice of their lord god/ nether
receiveth his discipline. Faith is gone a
banished from their mouthes. Therefore
clip of the heares of thy heade a caste them
a waye/ take the to morning thorowte al
the

*Exo
de. vi

The .viii. Chapiter

the sonde. For the Lord wil caste awaye
and scatter the generaciō with whom he is
angre. The Childern of Juda haue done
euil in my sight saith the Lord. They ha
ue set vp their owne abominacions in my
house named after my name and so pol
luted it. And they haue builded an auter
at Topheth which is the Vale of Benhin
nom to burne their sonnes and daugh
ters in the fyre / which thing I neuer com
māded nor mynded. Wherefore behold the
tyme shal come saith the Lord / whā it shal
nomore be called Tophet or Vale Benhin
nom: But the Vale of the slayne. For they
shal be buried in Tophet because they can
get no nother place: and the carcases of
this peple shal be meat for fowles of the
ayre and for wyld beasts of the erthe / &
ther shal be to nomā to chaar the a waye.
I shal make a Vacacion of the voyce of
gladnes and of the voyce of ioye / of the
voyce of brydegrome and brydewyfe fro
the cites of Juda / and the region of Jeru
salem. For the lande shal be lefte desolate
without inhabitours.

The .viii. Chapiter.

At this tyme saith the Lord: they shal
bring forth the bones of the Kinges
of

Of Jeremy the Propheete. Ho. xxi.

of Iuda/ and the bones of hir rulers / the bones of p̄eistis and p̄ophetis and of the cytesens of Ierusalem/oute of their sepulchres: and shal laye them abroad before the sone/ moone and all the company of the starres / whom they loued / whom they serued / aftir whom they wente / whō they sought and worshipte. They shal not be gatherd up nor buryed / but lye stil lyke a donghil aboue thet̄he. And al that shal be lefte of this wiked generacion shal despyer rather to dye than to lyue. Whersoeuer they shal become as I shal scater thē / they shalbe but (as ye wolde saye) a left reamnant saith the lord̄e of powrs. Also this shalt thou saye vnto them. That thus saith the Lord̄e: Do men so fall that they neuer aryse by a gene? Are they so auerted that they wil be neuer conuerted? How is it than that this peple and Ierusalem be auerted so sticisly for euer? Their stoutines increaseth / they wil not be conuerted. For I haue behelde them and herkened / but there is not one that once thinketh on this / not one repentith him of his synnes sayng / what haue I done? Or wherfore haue I done thus? Every one aftir that he was once auerted / he ranne fro me lyke an horse that runneth

The .viii. Chapter

runneth neeing into bataile. The stork
knoweth hir apoynted tyme / the turtle /
the swalow / and the crane obserue the
tyme of their forthesleing : But my peple
know not the tyme of the Vengeaunce of
the lord. How then hapeneth it that ye
saye. It is we that ar the wyse / it is we
that haue the lawe of the lord: se therfor
they ar but very lyes which the false pe
ne of the scribe payntethe. Wherfore the
wyse shalbe ashamed / they shalbe afrayd
and betaken / for lo / they haue thzone a
waye the lord. which gone / what wysdo
me than can ther remayn in them: Wher
fore I shal geue their wyues to strangers /
and their feldes to their destroyers : for
fro the leste to the gretest al gape for fyl
thyre lucre. Frome prophete to preeft al ar
lyers. But in the mean ceason they hea
the breache & affliction of my peple pow
dering it with this lye sayng: There shal
be peace / there shalbe peace / whan ther
is none at all. fygh for shame / they com
mitte abominable and shameful dedes &
at past al shame. Wherfore they shall fall
among the dede carcases and shal come
downe togither in the daye of their visita
cion saith the lord. I shal cause them to
be gathered vp and taken awaye saith the
Lord.

Of Jeremy the Propheete. Jo. viii

Lord. Lyke as ther is not a grape lefte
in the vyne/nor a figge on the figtre/and
as leaues ar fallen a waye/ euen so shal
I cause them to be carped awaye captiued
while they be at their wittes ende saing:
Come and let vs go into some stronge cy-
tes/and let vs abyde there with sylence.
For our Lord God hath put vs to sylens-
ce and geuen vs to drynke water mengled
with gall because we synned agens him.
We looked for peace/but there came no go-
od: we tarped and waited for the tyme of
helthe / but lo/ al is syknes and trowble.
Then shal the neighing and noyse of their
horse be herde from Dan. At the noyse of
their harnes and armed horse men al the
region shal fall downe. For they shal in-
uade & deuoure this lande & what so euer
is in it/bothe cytes & dwellers in the. And
ouer this yet shal I sende into among the
Aspidochelones and serpents whom they may
not charme/and they shal stinge you saith
the lord. I am oppressed with sorowe/and
Gwynnes holdeth my herte. For lo/the lowe
be voice of the daughter which is my pe-
ple shal be herde from a farre contrye/ sa-
ing: Is not the Lord in Zion? Is not his
kinge in hir? Whereunto the Lord shal
answere. Wherefore haue they angred me
D with

with their karuē images and strange Ba-
nites: Haruest is paste. Somer is done / &
we ar yet miserable and vnhappye. I am
sory for thaffliccion of the daughter my
peple / I am fallen into a swone. Is there
no rosyne medicinable or triakle lefte in
Galaad: There is no phisicion there that
maye restore the daughter my peple to hir
heltthe.

The. ix. Chapter.

Who may minister water to my
head / and plentiuouse teares to my
eyes / to wepe day and night for the mur-
der of the daughter my peple: Who will
geue me some strange solytary cotage in
the deserte / that I might (my peple forsa-
ken) go from them: For they be al aduou-
terers and the chirche of bakslidders.
They bende thcir tongues lyke a bowe
to shote forth lyes: But for the truthe / they
may do nothinge in the worlde. For they
proccede fro one mischefe to a nother & they
holde not vpon me / saith the Lorde. Every
man muste be ware of oother / & no brother
may truste a nother: for brother supplants
teth brother / & neghbour deceaueth negh-
bour. Every mā mocketh his neghbour /
and the trowthe they speke not. They ha-
ue ac-

Of Jeremy the Propheete. Fo. v. Biii.

we accustomed their tongues to lye and take grete paynes to do mischefe. Thou hast set thy stole in the middes of desaight / and for to deceiue men / they forsoke my knowlege saith the lord. Wherfore thus saith the lord of powers. Beholde I shal seeth them oute / I shal melte and trye the. For what els shulde I do to my peple? Their tongues lyke sharpe arrowes pearce with desaight. Withe their lippes they speke peace with their neghbours / but presently they set snares for him. Must I not then viset them for these thingis / saith the Lord? Or shulde my mynde iuge that nacion innocent (who so euer they be) that is lyke vnto this? Upon the mountains therfore shal I take me to weeping and moorning. And vpon the fayer playnes of the desert shal I begyn to lament: that they be thus spent vp / that no man passe thorow them / that there is not here be one worde of any possessour / and that the byrdes of the ayer with the beasts are carryed and gone fro thence. And euen very Ierusalem shal I bringe into a heappe of stones and dragons dene. And the cytes of Iuda shal I make desolate withoute any inhabitour. What mortal man

D.ii.

is

The .ix. Chapter.

is so wyse as to vnderstande these thinges:
 or to whom hath the lord tolde forth these
 by mouth: sayng: Wherfor perishest
 o lande: wherfore art thou so brent by and
 made lyke a deserte/ that nomā maye pas-
 se thorow the: Euen the lord therfore him-
 selfe tolde it them that forsoke his lawe
 which he gaue them/ and yet they recey-
 ued it not/ nor lyued after it: but folowed
 the craftyness of their owne shrewed hart-
 tis & went after goddes as their fathers
 taught them. Wherfore euen thus (I tell
 you) saith the Lord of powers the God
 of Israel. Beholde I shal fede this peple
 with anyt/ and geue them gail to drinke:
 I shal scater them into amōg the naciōs/
 whom nether they nor their fathers knowe.
 I shal sende the swerde among them
 persecuting vntil I haue consumed them.
 Also thus sayd the Lord of powers. Be
 that ye call mourners and sende for the
 wyse women to come spedely that they
 might singe our moorninge songes/ that
 the teares might fall from our eyes/ and
 water our chekis. For the lamentable
 voyce of Zion aperyeth yet stil / euen thus
 to be harde. How ar we destroyd: How mi-
 serably ar we cōfounded: we muste forsa-
 ke our owne contrye/ for our owne taber-
 nacles

Of Jeremy the Propheete. fo. vto.

nacles cast vs forth. But yet heare the
worde of the lord/o ye women / a let your
eares hear the worde of his mouth / that
ye might teache your daughters / & eche
of them their neighbours this lamentable
mooching. Deth is clymen yn at our wine
dows and h ithe pearfed thozow our hou-
ses destroying our childerne before our
dores and our younge ons in the streates.
But tel thou them / that thus saith the lor-
de. Dennes carcases shal fall lyke donge
vpon the face of the felde / and lyke grasse
aftr the sythe / nomā to gather them vp.
And tel thē that he saith thus to. Let not
th: wyse glorie in his owne wysedome /
nor the grete mā in his power / nether the
ryche in his riches. But he that will glo-
rye / let him glory in this / that he hath
vnderstanding & knowleg of me / me. For
it is I that am the Lord / which do mercy /
equyte and rightuousnes vpon therthe.
Wherefore in these thigis I delight chesef-
ly saith the Lord. Beholde the tyme shal
come saith the Lord / that I wil viset eue-
ry circuncised nacion: as the Egypcion /
the Iwe / the Ibumey / Ammonites / Moa-
bites / and the shauen Madianitis whiche
dwell in the deserte. For all the gentyles
haue their foreskyne incircuncised / but

The .v. Chapter
al the house of Israel haue their hartis
Uncircuncised.

The .v. Chapter.

Here the sermone of the Lorde whiche
he sendeth vnto you oh house of
Israel/sayng thus. Be not letted
after the wayes of the gentyles / nether
fear ye at the sygnes of the skye or heuen
whiche the gentyles feare. For the ryttes
and lawes of the gentyles ar very Banis-
te. They wil go cut downe a tre frome the
woode and fasshion it with the handis &
aye of the artificer / than is it made gaye
with golde or syluer / and fastened with
hamers and naylis that it moue not nor
go not a waye. It standeth as stiffe as the
palme tre / it speaketh not / it gothe not / but
is borne onely. Be not a frayd of sicke
thingis: for they may do nether good nor
harne. But vnto the (oh Lorde) none is
lyke / thou ar grete / and grete is the name
of thy power. * Who ought not to feare
the? Or what kinge among al nacions
it is ought not to obaye the? For amonge al
the wyse of the gentyles / and in al their
e. Be kingdomes / none is lyke the. They ar al
vnto a lyke / vnto lerned and vnto wyse. All their
crafte

Of Jeremy the Propheete. fo. xx.

craft and coning is but vaine. Syluer
is brought hither from Tharsis / and be-
ten forth into thinne plates. And golde
is brought from Ophir and beaten into
the worke of the crafte man by the hande
of the caster and cled with byse and pur-
ple. Sicke is the worke of al their wittye
men together. But the Lorde is the very
God / the lyuing God and kinge encla-
sing. He being angrye the erthe trembleth:
his indignacion no peple may beare. But
as touchinge these Idols thus shal ye re-
porte by them. They are goddes whiche
made nether heuen nor erthe. They shal
perisse therefore as wel from therthe as
from these thingis which are vnder this
skye. But as concerning this our God /
ye shal saye. He hath made the erthe by
his power / & fastned the rownde worlde
by his wysedome / and stretched forth
the heuens by his vnderstanding / at his
voyce miche water turneth together in
the ayer / cloudes are lyfted vp from the
extreme parties of therthe. He turneth psal.
thonder into rayne / and ledeth forth the cypres
wyndes out of their secreete places. Eue-
ry man is made a foole of his owne wis-
dome. Every man may be ashamed that
D.iii. casteth

The .v. Chapter

casteth an ymage. For it is but a Bayne
thing that he so melteth and bloweth to-
gether / a clene withoute lyfe. These Bay-
ne craftsmen with their workis worthy
to be skorned so fondely framed and orn-
wende / shal perisse al to gither in the ty-
me of their Visitaciō. Sicke is not Jacobs
lot / but it is he that hath fashioned al thi-
ges. And Israel is the met rodde of his he-
retage / whose name is the lord of pow-
ers. Take away a non fro my sight thy
filthenes which yet sittest in so strōge hol-
des. for thus saith the Lorde. Beholde I
shal castoute thin habitours of this lan-
de / al at this tyme / and so bepe them that
they nomore appere. Ah lasse / how greuou-
se is my affliction: how sorowful is my
plage: for I bear this heuines and reke
it as my nowne. My tabernacle is destroy-
ed and al my lynes broken in sondre. My
childerne ar gone fro me / and appere no-
more. Now is ther nomā to bende my ten-
te, or rear vp my skynes. For full fol-
shly haue the herdemen done in that they
sought not the lorde: wher vpon al their
flockes also haue done in mysely & be sca-
tred awaye. So the rumour of the hoste is
present / and a grete vprore cometh fro the
northe to turne the cytes of Iuda into a
wildern

Of Jeremy the Propheete. Fo. xvi.

wildernes and into denues for dragons.
I know verely (Lorde) that it lyeth not in
mannis power to directe and rule his owne
weyes/nor yet to make perfite his owne
steapes and his goinge. Thou therfore
(Lorde) shalt amende vs in equyte / & not
in thy wrath: lest thou bringe vs into
naught. Powe forth rather thy wrath
vpon the haithen that knowe the not / and
vpon the generacions that cal not vpon
thy name / and that namely for this cause
that they haue eaten vp / deuoured / and
consumed Jacob / & extincte his brightnes.

The. vi. Chapiter.

Another sermon whiche the Lorde
steredd vpon Jeremy to preache / sayng.

Hear ye the wordis of this his coue-
naunt / and speke vnto al Iuda & to
thinhabitours of Ierusalem. But
thou namely shalt saye vnto them. Thus
saith the Lorde God of Israel: Cursed be
euery man that obaye not the wordis of
this couenant which I commaunded your
fathers whattyme I led them oute of the
lande of Egypte frome that harde forna-
ce and greuouse seruitute / sayng: Obaye
my voice / and do as I say: that I commaunde
you / and ye shal be my peple and I shal be
your God / & kepe myne holy othe which

D. B.

I swor

The. vi. Chapter.

I swore to your fathers / to geue the this land flowing with mylke & honey / as ye may se it fulfilled vnto this daye. Here I answered sayng: Oh Lorde it is true. And then y^e Lorde sayd to me agen. Preache thou al these wordis in y^e cites of Iuda & rounde about Ierusalem / sayng: Hear the wordis of y^e couenant y^e ye might fulfill the. For I certified your fathers / ouerly testifying vnto the fro y^e tyme sence I brought the oute of the lande of Egypte vnto this daye warnig the intyme saig. Lyste to my voice: & no man listened nor gaue eare / but folowed y^e croked thoughtis of their owne hertis. Wherfore I brought al y^e wordes of this couenāt vpo the which I gaue the to fulfill & they fulfilled it not. After this the lorde yet sayd to me. There is founde a cōtraciō in all Iuda & in the cytesens of Ierusalem. They are returned vnto the synnes of their fore fathers which forsooke to heare my wordis. And euē so do these men folo astrage goddis to worship the. The house of Israel and Iuda hath made boyde my couenāt which I smit with their fathers. Wherfore thus saith the Lorde. Beholde I shal bringe forth a plage vpo you / fro which ye may no wayes escape. ye & whā ye shal crye to me / yet wil I not hear

Of Jeremy the Propheete Jo. xvi.

Hear you. The shall the cytes of Juda with
the cytesens of Ierusalem go & crye vpon their
goddis whō they worshipt/ but in no ma-
ner wyse maye they helpe the in tyme of
their miserable affliction. For loke how
many cytes/ so many gods hast thou of
Juda/ & according to the nowmber of the
streetis of Ierusalem/ thou settest vp shal-
meful auters / auters vpon whom thou
brēst thy offeringis euē vnto Baal. Thou
therfore praye not for this peple/ nether
bid prayse nor prayer for the. For when
thou shalt cry to me I shal not hear them
in their affliction. Wherfor (oh my best belo-
ued Israel) comittest thou in my house so
many synnes: as though the holy * fles-
he might take awaye thy synnes. namely * their
which haste so roioysed in thy nowne my beastes
schefe. The lordē named the/ that goodly sacrifici-
grene floureshing fruteful & fayer as yue: ced & of
but now/ the cōtrary fame wythesped/ he fred vpon
wilburne the in the fyre & destroye thy gra is cal-
ches. For the lordē of powrs which placē led ho-
p hath ordined a plague for the (oh house of ly fles-
Israel & house of Juda) for the euell that ye she.
haue done prouoking him to wrath with
the worship done to Baal. These thinges
oh lordē (thou teaching me) I vnderstode
when thou shewdest me their counsels: but
I ly-

The. vii. Chapter

I lyke a meke lombe was apoynted to be slayne/ knowing nothing that they had taken their counsel thus agens me: saying let vs corrupt his brede on the tree/ & so banysse him from the company of the lyving that euen the very mencion of his name might be odious and loothsome.

Thou therefore/ lord of powers/ rightuous se iuge searcher oute of raynes and hertis: I beseeche the that I might se vengeance taken on them. For vnto the I committe my cause. As concerning these thinges/ thus spake the lord vpon the cylesens of Anathot which sought to make an ende of me/ saying: Preacheto vs nomore in the name of the lord/ except thou wilt dye in our handis. Thus (I saye) spake the lord of powers. Beholde/ I shal visit you / your yonge men shal be slayne with swerde: and your sonnes and daughters shal dye for hunger/ so that none be lefte. For I shall bring a plage vpon the cylesens of Anathot/ and the daye of their visitaciō.

The. vii. Chapter.

But thou Lord art to rightuous for me to reason with. Not withstanding yet I wolde talke with the of right wisenes. *How is it that the waye of the vngodly so prospereth and al vnsamefaced

*oz of
thyde
peiuge
ments.

ced

Of Jeremy the Propheete. Jo. xviii.

ced synners lyue in sicke plesure: Thou arte redy at their mouthes what so euer they aske/ although thou be ful farre fro their hertis. But thou Lord/ vnto whom I am knowne and perfittly sene/ which also hast serched oute my herte/ doist thou not fauour them to bringe them yn together lyke fed ware apoynted to the shepheardes stal consecrated vnto the daye of slaughter: How longe shal this lande wayle and al the grasse of the felde be withered vp for the malice of hir inhabitours: Beast and fowle ar gone / while these men yet saye. God thinketh not to make an ende of vs. And they obbayed me sayng whā thou ranest but with footmē/ thou wast tyred/ and wilt thou than stryue to runne with horse? Thou wast not sure in thy nowne peaceable countrey: how wilt thou the looke to endure in the proude ruffeling of Iordane: For euen thy nowne bretherne and thy fathers familie altogether hated the forth folowing the with choute crye. For thou woldst not beleue them euen whā they tolde the for the best. Whom I answered thus. I lefte my house in dede and gaue ouer my heretage/ and put my lyfe (whiche nothyng is to me more deare) into the handis of my enymes/ for my heretage

tage was made to me as a lyb in the wa-
 de: It barbed agensie me: wherfore I hate
 it. My heretage is to me as a paynted bir-
 de/ but a gredy flocke of fowles howered
 ouer it round aboute. Go your wayes &
 begathred togither also ye beastis of the
 felde/ & haste you to deuoure it. The mul-
 titude of herdemen haue destroyed my hy-
 nyarde/ they haue troden downe my he-
 retage/ euen my moste pleasaunt heretage
 haue they brought into a desolate deserte
 and wasted it / which now wasted moor-
 neth vpon me/ ye al the hole lande is des-
 troyde/ and noman petyeth it or set it at
 herte. There shal come destroyers thow
 al the wayes of the felde: for the swerde
 of the Lorde shal deuoure this lande from
 one ende to tother / and nothing lying
 shal haue reste. Men shal sowe whete/ & re-
 ape thornes: they shal take fermes/ but al
 in vayne: for ye shal be ashamed of your
 profite for the wrathe and indignacion of
 the Lorde. Also thus sayd the Lorde vpon
 al my neighbours which molested & layd
 handes vpon theretage whiche I gaue to
 Israel my peple. I shal verely swepe them
 forth/ euen Israel shal I caste out of their
 lande/ and the house of Iuda shal I carye
 awaye

Of Jeremy the Propheete. fo. xviij.

awaye to. But after that I haue plucked them vp by the rotes / I shal fauour them and be merciful vnto them / and bringe them agene euery man to his owne heritage and to his owne countrey. Also / it shal come thus to passe / that if the destroyers of my peple wilbe enstrucke and taught the wayes of my peple to sweare be my name. The Lorde syueth. As they taught my peple to sweare be Baal / they shalbe grieved into among my peple. But if they wil not obeye / I shal caste oute such maner of folke and destroye them / saith the Lorde.

The. xiiij. Chapter

Also thus saith the Lorde vnto me.
Go and bye the a brode synen girdle:
and girde it aboute thy raynes / but let it not come in any water. Then I gotte me this girdle as the Lorde bad me and put it aboute my raynes. After this / the Lorde spake to me agene. Take the girdle which thou haste bought the / and put it aboute thy loynes / and tye / and go thy waye to Euphrates and hyde it there in an hole of the rok. Then I wente and hid it as the Lorde commanded me.
And

The. viii. Chapter

And it happened that longe after this/
the lord said vnto me. Arise and haste
the to Euphrates / and take oute thy gird-
le which I commanded to be there hid. The
I wente forth to Euphrates / and digged
oute my girdle / and toke it a waye from
the place where I hid it. And so the girdle
was rote / so that it wolde serue to no vse.
Then spake the Lorde to me these wordis.
Thus saith the lorde. Euē after this ma-
ner shal I destroye the pryde and gloriou-
se fame of Iuda and Ierusalem with swer-
de. This peple is fulcursed & maliciouse.
They wil not hear my wordis / they folow
the counsels of their owne hertes & the stra-
ge gods whom of they worshipt & fildow-
ne before them: wherfore they shalbe lyke
this girdle which is profitable for no-
thing. For euen as the girdle cleueth to a
mannis raynes / so had I glued to me al
the house of Israel and all the house of Ju-
da saith the Lorde / to be my peple to haue
a grete name / to be honourable and cleare /
but they obeyed me not. Thou shalt tel
them therfore this ridel. Thus saith the
lorde God of Israel. Every wyne pottle is
filled with wyne. Here shal they anon
answer. Can we not know this / that eue-
ry wyne pot maye be filled wyth wyne?
Then

Of Jeremy the prophete. Ho. xxv.

Thou shalt thou tel them. Thus saith the
lorde. Beholde I shal fil al thingabitours
of this lande and euē the kinges that sit
te in the seate of David / Priestes & Pro
phetes to / & al the citesens of Jerusalem
with dronkenes / and thruste them downe
to gyther / one neighbour vpon a nother / &
the fathers vpon their childerne al vpon
an heap saith the Lorde. I wil not for geue
noꝝ spare / noꝝ haue mercy / to thentente I
wolde destroye them. Obaye / geue eare / &
be not proude / for it is the Lorde that spe
keth. Geue ye therfore gloꝝye to your loꝝ
de God befoꝝe he withdꝝawe his light /
and ere your fete stumbe in derkenes at
the hil. For than if ye loke for syght he
shal turne it into deadly derkenes. And if
ye wiſnot here this secreete monition / * my
herte shal wepe with yn me for your sto
bourne pryde / I shal lamēt greuouſly / tea
res shal dꝝope down from my eyes / for the
flocke of the Lorde shal be led away cap
tyue. Tel the kinge the quene & the chefe
rulers sayng: Humble your selues and sit
downe: for the crowne of your beutye shal
fal frō your headis. The southe cites shal
be shut vp & takē / and nomā shal open the.
Al Juda shal be led away captiue so that
none be lefte. Lyste vp your eyes and be
E holde

* Or
this
prophe
cy

The .viii. Chapter

holde who cometh from the north. They
shal come vpon the lyke a wealy droue of
beasts. Vnto whō then (I praye the) shalt
thou make they mone whā they shal thus
fall vpon the? For they ar of thy nowne
teaching into they nowne vtter destruc-
cion. Shal not panges come than vpon y
as on a woman traueling of chylde? And
if thou thinkest with thy selfe / wherfore
come these vpo me? for thy manyfolde syn-
nes (I tel the) thy narse shalbe shewed and
thy bare thighes shalbe sene. For euen as
the Doxyn may change his skynne & the
Leoparde his spottes / so maye you once
accustomed & stayned with synne do good.
I shal therfore disperse you lyke stubble
tossed with the southe winde. This shalbe
thy lotte & thus shal I mesure the / saith y
Lorde. In a smocke as ye haue forgotē me
and trusted in deceauable thingis / I shal
turne thy clothes ouer thy head : & shewe
thy bare thighes / & thy pryncypales : thy
adultery / thy wātone neainge / & ctyme of
fornicaciō shalbe shewed. For I haue sene
thy abominacions in feldes & hilles. Wo
be to y Jerusalem: for there is no hope af-
tyr this that euer thou wilt be made clene.

The .viii. Chapter.

The

Of Jeremy the prophete Jo. xviii.

The worde of the Lorde shewed vnto Jeremie vpon the famyn/drought/ & dearth.

Iuda shal moorn & hir gates shal be nomore haunted. The londe shal be neglect/& the ryngout of Ierusalem shal fle forth. The Masters shal sende their seruantes to fetch water/which whā they shal come to þ pities / shal fynde no water. But cary agene their vessels emptye. They shamed & confoūdes / shal kouer their headis : for þ erthe shal be roughe & harde / for that no rayne falleth vpon it. Al so it shal yke þ ploughmen which also shal kouer their headis. The hynde fawning in þ felde / shal leaue her fawne behynde hir for lak of grasse. The wylde asses shal stāde in opē oute places drawing in þ winde * lyke dragōs / their eyes shal lōke into their headis for lak of grasse. Verely our wykednes is welworthy this plage. But thou Lorde yet deal with vs according to thy name / althoughe our bakslidingis & synnes be ful grete & manyfolde: for it is thou which art so loked & waited for: it is thou þ art þ helth & sauour of Israels tyme of tribulaciō. Wherfor shuldest thou become a strāger in this lande & lyk a wayfayrer to turnyn & tary but a night: Wherfor hast thou be as amased man so benoumed

for al his strength / that he canot saue vs:
 Lorde thou art ours / and we ar called a-
 fter thy name / forsake vs not then. Here
 spake the Lorde as concerning this peple
 whose fete neuer ceased / but delighted euer
 more to wander hither & thither with the
 lordis so highe displeasure / that he wolde
 nowe cal to mynde their wickednes & Viset
 their sinnes: thus (I say) sayd the Lorde to
 me. Desyer nothinge þat good is for this pe-
 ple: for albeit they their selues faste / yet
 shal I not hear their prayers. If they offre
 brett sacrifices & slaye any other oblacion
 for me / yet wil I not accept the. For I wil
 waste them vp with swerde hunger & pe-
 stelence. The answerde I vnto these wo-
 des. Ah Lorde God / beholde / the Prophe-
 tis tel them / ye shal not se the swerde / ye
 shal not suffre hunger / but Very peace &
 prosperite dotelesse shal the Lorde geue
 you in this place. Then sayd the Lorde
 to me. These Prophetis prophceye them
 lyes in my name. I neuer comaunded the
 I spake not to them / I neuer sent the: & yet
 they prophceye falsse visions / blynd pro-
 phceyes and dayne desaightis inuēted of
 their owne hertis. Wherefore thus saith
 the Lorde vpon these Prophetis that thus
 prophceye in my name / & yet ar they not
 sente

Of Jeremy the Propheete .fo. xxviii.

sente of me/ affirming nether swerde nor
honger to come vpon this lande. Sicke pro-
phetes shalbe consumed with swerde and
honger. And this peple into whom they
preache/shalbe caste oute of Ierusalem/
slayne with swerde and hunger / no man
to bury the: nether shal they onely suffer
this/ but their wyues/sonnes / & daugh-
ters to. For I shal powerforth their own
mischefe agene vpon them. And euen thus
shalt thou saye to them: I shal wepe daye
a night neuer ceasing because the dangh-
ter of my peple shalbe destroyed with gre-
uouse affliction and made an ende of with
so grete a plague. For go I forth into the
felde: lo/ al shalbe houerd with the slayne
with swerde: enter I into the cyte/ I shal se
al stouen for hunger. But bothe prophe-
tis & priestis shalbe led a waye into vni-
knowne regions. Hast thou then (saye I)
utterly cast a waye Iuda/ & abhorrest thou
Zion? Or hast thou smiten vs without a
cause/ so that ther be lefte in vs no hope of
heltthe/ looking for peace while no good co-
meth/ and for the tyme of cure/ and so ther
cometh trouble moze and moze: no verely.
For we (Lorde) knowlege our vngodlynnes/
and the wykednes of our fathers with
whiche we haue offended the. Be thou not

137 The. v. Chapter

angreue for thy names sake: fal not from thy mercye/forget not thy goodnes / remember the seat of thy glozve/ and breke not couenaunt made with vs. Alther any amonge the goddis of the gentyles þ can rayue: Or do the clowdes geue vs shouers: But is it not thou rather Lorde our God/ in whom we trust: It is thou verely which doist al these thinges.

The. v. Chapter.

AND here the Lorde interrupted my prayer sayng. If Moses & Samuel shulde stande before me entreating / yet wolde I not be peased or at one with this peple. Taste the oute of my sight that they were once gone. And if they aske þ whother shal we go: tel the: thus saith þ Lorde: Some to þ swerde/ some to honger / some into captiuite. For I shal sende amonge the fower kinde of plagues saith þ Lorde: the swerde to slaye the/ dogges to teare the in peses / fowles of thair / & beaustis of the: the to deuoure & destroye the / & I shal make the to be deped & euil entreated of al þ kingdoms of therthe / & þ namely for Manasses þ sonne of Ezechias kinge of Iuda / euē for these thingis whiche he comitted in Hierusalem. Who the shal pytpe the of Jerusalem: who shal lamete þ: or who shal make

Of Jeremij the Propheete Jo. xviii.

make intercession to purchase thy peace
w^han thou shalt be fallen from me & styden
backe saithe the Lorde: I shall therfore
strecche forth my hande agens^te the & de-
stroye the. It shall greue me to spare the. I
shall w^henow^r & into the uttermoste partes
of therthe. I shall waste & destroye my pe-
ple because they wolde not retorne from
their own wayes. I shall encrease me their
wedowes about the sandis of y^e sea. I shall
suerly bringe destroyers vpon the mothers
of their yonge childerne eu^er at none day-
es. I shall smyte them downe sodenly with
enymye and feare. She shall be chyldlesse
that was fruteful/ He shall be sorowful &
counfortles. The sonne shall fayle byt eu^er
at y^e midde daye/ He being ashamed & son-
ken awaye for thought & heuynes. The
reste of the I shall thro agens^te their eny-
mes swerde/ saith y^e Lorde. As lasse that
euer thou my mother conceivedst me / a
man borne to be agaynsayd contraryed &
chyd^e with of al men. Which althoughe
I nother leide nor sorowe/ yet am I spo-
ken euil by of al men. And y^e Lorde answers
de me. Is it not I y^e directe the for y^e best: do
not I helpe y^e in tyme of tribulaciō: Whā
thou art in trouble euen among thy ut-
ter enemies: Dothe yett hurte yerne: or ste

The. vii. Chapter

le brought fro the north: But your substance and trefure/ shal I geue into their pzoze: not for any pzice: but for al your synnes which ye haue comitted in al your costes. And I shal traslate you with your enemye into a lande which ye knowe not: for y fyer which is kindled with my wra: the shal burne you vp. Than begane I agene to entreat/ sayng: Thou Lorde knowest clerely al thingis/ remembze me & defende me: deliuer me fro my persuers: let thy mercy pzeuente thy wra. for thou knowest that for thy sake I suffre this opprobz. I fil vpon they wordes and deuoyzed the: they were ioye and gladnes vnto my herte. for it is thy name Lorde God of power that I cal vpon. I am not couersant with scorers to deryde and to make a gaudye: but I dwel alone vnder the fere of thy hande/ for thou haste filled me with bitternes. Shal my heuynes laste euer: and my incurable wounde shal it neuer be heales: Wilt thou tosse me here and there lyke vnstable and violent waters: vnto this my cōplaynt the Lorde answerde. If thou turnest ageyn I shal restore the to my seruice. And whan thou shalt deuyde the pzeiousse from the vyle/ thou shalt be as my nowne mouth. They shal be

Of Jeremy the prophete fo. xxiij.

shalbe turned to the/ but beware thou turnest not a waye fro me vnto them. For I shal set the agensst this peple lyke a stronge brason wall. They shal fight therfore agensst the/ but they shal not winne the. For I wil be with the to saue and deliuer the saith the Lorde. For I shal deliuer the from the hande of the moste myscheuouse and take the oute of cruel handis.

The. xxiij. Chapter.

The worde of the Lorde was geuen me on this maner saying. Take no wyfe noz bringeforth no chyldern in this place. For thus saith the Lorde vpon the childerne borne in this place & vpon the motherne that bringe them forth and fathers that begete the in this lande. They shal dye a full bitter and paynful dethe. They shal not be moorned for / noz buried / but lye still vpon donghills on therte. They shalbe consumed with swerde and hōger / & their carions shalbe meate for the fowles of the ayer and beastis of the erthe. Also thus spake the Lorde. Come not at their comen festis or at their comen moorningis and lamentacions. For I haue taken awaye my peace from this peple saith the Lorde / ye bothe my fauour & mercye. And bothe olde and yonge shal dye in this

E. B. lande

The. xvi. Chapter

lande and not be buryd: ther shal no man
clippe or shawe his head for them. They
shal not viseteche other in tyme of morn-
ning to comfort the for þe dead/ neither drin-
ke with eche other of þe cuppe of consolaciō
to take awaye the heuines for their father
and mother. Come not in their feste houses
to sit down with them at meat and drinke.
For thus saith þe Lorde of powres/ þe God of
Israel. So I shal take fro this place (your
selues loking on & lyuing) þe voyce of ioy
& mirth/ the voyce of brydegrome & spouse.
Wherefore wyl I thou shalt shewe this pe-
ple all these wordis/ and they shal aske the
agene: wherefore hath the Lorde decreed
all these grete mischeues to fall vpon vs?
or what is our wykednes and syn that we
committed agens our Lorde God? Thou
shalt answer: Because your fathers haue
forsaken me (saith the Lorde) and folowed
strange gods whom they worshipt & fell
downe before/ forsaking me & keeping not
my lawe. And you haue excedid thungods
lynnes of your fathers in your owne syn-
nes: for every one of you folowe the de-
uellishe thoughtis of his owne shewd
herte & obayeth me nothing at all. Where-
fore I shal caste you oute of this lande in-
to a lande vnknowne both to you & your
fathers:

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fathers: & there shal ye serue strange gods
daye and night: where I shal haue no ca-
passion vpon you. Wherefore / beholde /
the dayes ar come saith the Lorde / that it
shal no moze be sayd. The Lorde syueth
that brought the chyldeyn of Israel oute
of the lande of Egypt: but it shal be sayd /
the Lorde syueth the whiche hath brought
the chyldeyn of Israel oute of the no: the
easte lande / and from euery region whos-
ther I casted them forth. For I shal bring
them agene vnto their owne lande which
I gaue their fathers. Beholde I shal sen-
de them many fysshers / saith the Lorde /
whiche shal ketch them vpon: and after that
I shal sende many hunters to hunte them
oute of euery mountayne and hill / and
also forth of euery hole in the rockes .
For my eyes ar bent vpon all their way-
es / and they cannot be hidde fro my face /
nor their synnes couered fro my sighte. ye
that after I haue fully rewarded the for
their iniquytes & synnes wherewith they
haue defyled my lande / that is to saye / for
their abominable stinking Idols wherewith
they replenesshed my heretage. Oh Lorde
my strenght / my might / & my refuge in tyme
of tribulacion / yet shal I gettylis come
to þe from þe costes of þe erthe sayng. Surely
our

The .viii. Chapter

our fathers cleued to eyes / ful Bayne at
Jholes / and no profit is ther in them. For
shuld a man make him goddis of the wh^{ch}
it is impossible to be goddis: Wherfore / se
I shal teache them nowe agayn saith the
Lorde: & make my pow^r & strength known
vnto the / so that they shal knowe that my
name is * Jehouah.

* the
Lorde.

The .viii. Chapter.

y Our syn (o trybe of Juda) muste be
wryten with a pene of yerne / & gra-
uen yn with an Adamantyne klaye into y^e
table of your herte / & into the corners of
your alters / that your chyldeene shulde
rememb^r your alters / wodis / and thicke
trees / hill toppes / mountayns and fel-
dis. Wherfore I shal layeforthe al your
substance & tresure to be a proye for your
open crymes committed in hillis at images
wh^{ch} ye worshipt thowt all your regid.
And ye shal also be blotted oute of your
heretage which I gaue you. And I shal
caste you vnder the bondage of your eny-
mes in an vnkowne lande: for ye haue
put y^e vnto my furye whiche shal burne
euermore. These thingis saith the Lorde:
Cursed be the man that trusteth in
man / & maketh man his arme / whose hat-
te gothe from the Lorde. For he shal be ly-
ke the

Of Jeremy the Propheete. Jo. xxxvi.

As the fearn that groweth in the deserte/
neuer to se the goodnes to come/ but shal
abyde vpon the drye deserte/ euen the salte
barayn grownde inhabitable. But blessed
is the mā that trusteth in the Lorde/ whose
hope is the Lorde. For he shal be lyke a
tree planted by the waters puttig downe
hir rootes to drawe vp moystenes: which
tre may abyde the heate whan it cometh/
and shal flowe wesshe with grene leaues: &
whan the drowght shal drye vp and waste
al other frutes/ yet this tre shal not fade
nor cease from bringing forth hir frute.

Of al thingis lyuynge/ man hath the mo-
ste disceaightful harte vnable to be ser-
ched: who then shal knowe it? euen I the
Lorde bothe ensercher of herte & espyer out
of raynes to rewarde euery man after his
owne wayes and according to the frute
of his counsellis. He maketh him a neste/
but hatcheth no eggis that gatherth goo-
dis wrongefully. In the middis of his ly-
fe he muste leaue them/ and lasse of all be
fownde a fole. But thou Lorde/ whose
seate is moste noblest/ highest and auncie-
aunt: which dwellest in the place of our
holy reste/ thou arte the hope of Israel. All
that forsake the/ are confounded. All bak-
syders from the/ are writen in the erthe &
not

psal. t

The. vii. Chapter.

not in heuen. For they forsake the Lorde/
euen þ well of euerlasting waters. Heale
me Lorde/ & I shalbe holl. Saue me Lorde/
& I shalbe salfe: for thou arte my prayse.
For so/these men saye vnto me. Where is
the worde of þ Lorde: let it come forth (I
praye þ). Whiles I me selfe was now lea-
ding the flock in thy pathes/I constraines
noman violently/ nor yet coueted I any
mannis dethe as thou wel knowest. But
my wordes were right in thy sight oþ for-
de. Be not fearful vnto me/ for thou arte
he in whō I hope whā any perel is present.
Let my persuers be confounded/ & let not
me be confounded. Let thē be afrayde & not
me be afrayde. Thou shalt bringe a trou-
blouse tyme vpon thē/ & destroye thē with a
great destrucciō. Forthermore/ thus sayd
the Lorde vnto me. Go & stāde in þ gate of
þ peple/ for whose cause þ kinges of Iuda
come yn route/ & in al þ gatis of Jerusa-
lem/ sayng vnto thē. Hear þ worde of the
Lorde ye kinges of Iuda/ with all Iuda &
all the cytesens of Ierusalem which passe
thorow these gatis. Thus cōmandeth the
Lorde. Take hede to your selues lest ye
take vpon your burdens in þ Sabbat daye/
to bringe them in thorowe these gatis.
Nether karre ye oute of your houses any
burdens

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burdens in þe Sabbath daye. Nor do you any
worke/ but sauntifye þe Sabbath daye as I
comanded your fathers albeit they oba-
yed me not nor gaue care: but rather har-
dened their stiffe neckes to the intent they
wolde not be reclayned & receyue my dis-
cipline. But you/ if ye will hearme (saith
þe Lorde) & not carye in your burdens tho-
row þe gatis of this cyte in þe Sabbath daye
doing in it no worke/ than shal þe Kingis &
princes of this cyte/ which shal sit vpon þe
seat of David/ go thorow these gatis kar-
ryed in charietis & vpon horse/ bothe they
& their princes/ & al Iuda with their cytes
sens shal passe thorow them/ & this cyte
shal abyde for euer. And men shal come
from the cytes of Iuda/ and from the fel-
de of Ierusalem/ and the lande of Benia-
min from the playnes and mountayns: &
from the wildernes bringing brente sacri-
fices and beastes slayne to be offred vpon/ &
encense/ offeringe vpon prayse and thankis
in the house of the Lorde. But if ye obaye
me not/ I shal sanctifye the sabbat daye/
so that ye shal take vpon no burden to bryn-
ge it in thorow these gatis of Ierusalem
in the Sabbath daye. I shal set the gatis on
fyre/ which shal deuoure the houses of Je-
rusalem/ so that it maye not be quered.

¶ The

The. viii. Chapter

The. viii. Chapter.

The sermon of the Lorde shewed vnto
Jeremye/saying: Arise & go downe
into the potters house: that I myght there
certifye themore of my mynde. And whā
I came vnto the potters house: I founde
him making his worke vpon a whele. And
that vessel which he ofayned out of claye
broke vnder þe handis of this potter: which
ther: (his mynde changed) made a nother
vessel therof as it semed him beste for his
purpose. And here thā the Lorde spake vnto
me. May not I euen as this potter / do
vnto you (o house of Israel) saith the Lorde?
Lo/ ye be in my hande o house of Is-
rael/euen as the claye is in the hande of
the potter. Anon as I haue determined to
plucke vp by the rotes/to destroye & to cut
awaye any nacion or kingdom/ and if þe
same nacion wil retorne from their malis-
ce/ vpon which I begane nowe to take my
counsell: by and by it repenteth me of þe pla-
ge which I determyned to caste vpon the.
And agen/ and as I am purposed to buylde
and to plante any nacion or kingdom:
& the same folke wil do euyl in my sight/
and not hear my voyce/ by and by it repen-
teth me of that goodnes wherby I purpos-
ed to edifye and to encrease the. Wherefore
(I praye

Of Jeremy the Prophete Ho. xxxiii.

I praye the) tell all Iuda and every cyte
fene of Ierusalem. Thus saith the Lorde.
Beholde I am deuyfing a plague and will
conspire agens te you: Turne ye therfore
every man from his owne euyl wayes / &
both do & thinke well. But here shal they
saye: Let these wordis passe / for as for
vs we will worke aftir our owne mynde /
and we wil every man do aftir the luste of
our owne herte. Wherfore thus sayd the
Lorde. Enquyre (I praye ye) among the
gentyles if any man hath committed any
siche lyke abominacions as hath Israel.
Virgen done / and that so greuously. May
the snowe that lyeth melting vpon the rocs
Rie of Libanus saye the feldis: Or the
faynes of springes crie from the botome
befo take a waye that they flowe nomore
forth to water and to make plentiuouse.
And yet my peple hath forgotten me: In so
much that they burne & offer vnto bayne
holis: & in folowing their owne wayes
are feared and wandred fro the lawfull
comen waye: & are gone a waye by an En
troden priuate pathe. For the which thin
ge they haue geuen vp their lande into a
perpetual desolaciō and outshynge. So
that every man passinge thozowde may be
moundeously astonied / and shake his head.

If I shal

I shall therefore scatter them in the sight of
their enemies with a contrary scorching
east wind. And when their destruction is
at hande / I shall turne my backe to them
and not my face. And then they sayde
Come and let vs go and conspire agensse
Jeremye. We be the Priestis to whom the
lawe is committed that it petisse not.
And ye be the elders endued with wyse
dome. We be the Prophetes that neuer are
without the worde of the Lorde. Let vs
(I saye) then go and shutte his tounge
that we be nomore cōstrayned to hear his
sermons. Attende vnto me (O Lord) and
heare the noyse of my aduersaries. Is not
euil for good requayted me while they
digge this pitte for me? Remember how I
stode before the to speke the best for them
and to turne thy wrath from the. Nowe
therefore betake their chyldern into hon-
ger / and caste them agensse the violence
of swerde. Let their wyues be chyldlesse
and housbandlesse / their housbandes put
to dethe / and the yongemen slayne with
swerde in batayle. Let oute cryes arise
fro their houses / their breaking yn vnto
them. Inuaires: for they haue digged a
pitte to take me / and sayed a prey for
my fete. But thou knowest all their coun-
sel

Of Jeremy the Propheete Jo. xxxiii.
selbente to slaye me. Be not therfore mer-
ciful to their myschief/nether suffre thou
their sinnes to be puttoute of thy sight:
But let them fall gyltye conuicte befoze
the. These thingis shalt thou do to them
in tyme of thy furiose indignacion.

The .xix. Chapter.

Also thus sayd the Lorde to Jeremye.
Go and bye the an erthen potsher
be: and bringeforth the elders of the peple
and of the Priestis into the vale of *Ben *To
hinnon which is withoute the gate whera phet
al the potsherdis be scatered And preache these
me there these sermons which I shal tell na a
the. Thus (I saye) thou shalt preache one.
Hear the worde of the Lorde ye rulers of
Juda and cytesens of Ierusalem. These
thingis commaundeth the Lorde of pow-
ers y God of Israel. Beholde I shal bringe
a scourge and affliction vpon this place:
which whoso euer heareth/ a non his ea-
res shal glowe: and that euē because they
haue forsakē me/ & defyled this place offer-
ring their brente sacrifices vnto straunge
goddis: whd nother they theirselues/ nor
their fathers knowe/ nor yet the kinges of
Juda. And haue filled this place with the
bloode of innocentis. For they bylte Baal

The. viii. Chapter.

an auter to burne their childeerne into a sacrifice for Baal. Which thinge as for me / I neuer commanded nor spake of / nor neuer thought it. Wherefore / beholde / the tyme shal come (saith the Lorde) that this place be nomore called Theopheth or Vale of Bēn Hinnon / but the Vale of slaughter. For I shal slaye the senatours of Iuda and Ierusalem in this place and smyte the dworne with swerde in the sight of their enemies which seeke their lyfe. And I shal geue their carides meat to the fowles of the aier & bestis of the erthe. Also I shal make this cyte desolate and hissed at: so that every mā that passeth by it / may be a stoned & byssse vpon hir grete plage. And I shal cause them to eat their owne chylders flesshe: yē / and one shal eat a nother in the besege & distresse wheryn their enemies with sich as seeke their lyues shal holde the harde / and thou shalt al to breake this pitshet before these men which shalbe there present with the / sayng vnto them. Thus saith the Lorde of powers. Euē thus shal I also breake and destroy this peple & cyte / lyke as a potter bracketh a vessel which can neuer more be repayrede. And in Theopheth shal they be buryed / because they haue no nother place to burye them in.

Also

Of Jeremy the Propheete fo. xxxv.

Also thus shal I do to this place & to the
inhabitours thereof saith the Lorde / for I
shal make the cyte lyke Tophet. For the
houses of Jerusalem / & the houses of the
Kinges of Iuda are polluted eue as is this
place Tophet / because that all the hou
ses in whose parlors they burned incense
vnto all the companye of the starres & pla
netis were polluted / & they with out any
stoppe offred vnto straunge goddis. After
this / Jeremie came frō Tophet whither
the Lorde had sente him to prophesye and
preche : and stode in the fore courte of the
tēple sayng vnto all the peple. Thus saith
the Lorde of powers & God of Israel. Bes
holde I shal bringe vpon this cyte / & vpon
all hir towres aboute / euery plague whi
che I haue decreed to fall vpon it : be caus
se they haue so hardened their proud neck
es / & they wolde not obaye my monitions

The .xx. Chapter.

Than Passur the Priest / sone of Im
mery / ouermost in the house of & Lor
de : whan he herde Jeremy so constantly
preching these thingis : he smitte Jeremy
the Propheete / and cast him downe into &
stockes & stode in the ouer gate of Ben
iamin which was in & house of the Lorde.
And & daye folowing Passur brought
forth

The. xx. Chapter.

Pas-
 ur / is
 cras-
 glozi
 use bp
 ym-
 ler.
 Da-
 ur / is
 ne shi
 lge in
 a kor
 er for
 are

forth Jeremye out of the stockis. And Jer
 remy sayd vnto him. The Lorde shal no
 nomore call thy name * Pasbur / but Ma-
 gur euery where. For thus saith the Lorde:
 Beholde I shal make the fearful / both
 to thy nowne selfe / and also to al thy frē-
 dis which shal fal vnder y^e swerde of their
 enemies before thy face. And I shal geue bp
 al Iuda into the power of the kinge of Ba-
 bylon / which shal kary a waye captiue to
 Babylon parte of the: & parte shal he slaye
 with swerde. Also lykewyse shal I geue bp
 al the riches of this cyte: al the noble ac-
 tes and victorouse labours / al the preci-
 ouse iwells & trefure of the Kingis of Ju-
 da into the handis of their enemies / which
 shal bothe robbe the & kary the captiue to
 Babylon. And enē thou Pasbur with all
 thy housholde shalt be led awaye captiue
 to Babylon: and there shalt thou dye and
 be buryed / both thou and al that set any
 thing by the / vnto whom thou prechedst
 lyes. Lorde thou brekest me / but thou con-
 fortest me agene & makest me strōge. I am
 iested vpon & skorned euery daye of euery
 man / because that nowe I haue preached
 a longe tyme / inueinge agens their wy-
 ked violence & tyranye / crying into their
 eares

Of Jeremy the Prophece. fo. xxxvi.
eares this desolacion. Wherupon they
obayded me of the worde of the Lorde/
and turned it into my perpetual derision.
Wherfore I thought many tymes/ neuer
more to mynde it/ nor to preache in thy
name. But yet the worde wrought in
my herte and in my bones lyke a kindled
fyre closed yn/ which whan I laboured to
represse/ it passed my power/ ye although
yet I herde the haynous rebukis of ma-
ny and suffered vniuste vexacions euen
of my nowne singler acquaintance/ euer
more redy to fear me saying: Let him be
taken/ brought forth/ accused and trap-
ped: so that if thus parauenture (he cooled
and broken) and we sending to preuaile
against him/ myght be auenged on him.
But the Lorde stode by me lyke a balcast
knygh/ which fighting for me/ my per-
sueres fil a waye hauinge no power over
me. They were shamefully confounded
for that they dealt foolishly: wherupon
they fill into perpetual obprobre. Thou
therfore Lorde of powers/ the iuste tryer
and sercheroute of the truth/ vnto whom
herte & raynes ar not hid: let me be vengea-
ce taken on them: for vnto the I committe
my cause. Singe ye to the Lorde & prayse
ff. iiii. him

bo do
ne and
Bomer

him: for he hath deliuered the lyfe of the
poore from the cruel hande of the violent.
Cursed be the daye & I was borne yn: the
daye that my mother brought me forth
be neuer more spoken of. Cursed be the ma
that firste brought glad tydingis to my
father/ sayng: Thou hast a man chyld.
The same thinge mought chaunce to that
man/ whiche chaunced once vnto the cytes
(which & Lorde with oute any stoppe sub
uerted hearing their pestilent fame with
oute ceasse) because I was not kyllied as so
ne as I was borne: or & my mother was
not made my graue/ my conceiuid holde
backe in hir for euer. Wherefore was I
brought forth of my mothers wombe? Des
rely/ because I shulde fele bothe labour &
sorrowe & so lead forth my lyfe i obprobrye

The. xxi. Chapter.

The sermone of the Lorde shewed vnto
to Jeremie/ when Zedechias sente
vnto him pashur the sone of Melchic and
Zephony the Priest/ sone of Maasy with
this maner of commandement sayng: Aske
counsel of the Lorde (we praye the) as tou
ching vs (for Nabuchadnezar kinge of
Babylon laith sege vnto vs) whether god
paradventure wyll do with vs after his
meruelouse powr/ and so turne this kinge
from

Of Jeremy the Propheete Jo. xxxvii.

from vs. Then Jeremy sayd vnto them.
Thus shal ye answer Zedechye. Thus
saith the Lorde God of Israel. Beholde I
shal bringe the weapens oute of your han-
dis/whiche ye holde to fyght agenste the
kinge of Babylon & the Chaldeis figh-
ting agenst you withoute at the wallis: &
I shal bringe your weapens altogether in
to the middis of this cyte/and I my selfe
shal fight agenste you with a stretched
forth hande and stronge arme/ with indis-
gnacion fure and grete wrathe/and shal
smyte the inhabitours of this cyte/so that
bothe man & beast shal dye of a grete pe-
stilence. And aftir this/ saith the Lorde/ I
shal geue vp Zedechye kinge of Iuda/ both
his seruantis and the peple/ with the re-
sidew of this cyte/ whō pestilence / swer-
de/and hunger haue lefte/ into the power
of Nabuchadrezar kinge of Babylon/ in-
to þ handis of their ennys/euē into þ hā-
dis of thē þ thirst for their lyfe/whiche shal
smyte thē with the edge of swerde / with-
oute al cōpassion/ nether sparing/ nor ha-
uinge any mercy on them. And vnto this
peple thou shalt saye. Thus saith the Lorde:
Beholde I shal set forth before you the
waye of lyfe and dethe. Whoso euer ab-
seth in this cyte shal dye with swerde or
hunger

The. vii. Chapter.

honger or pestelence : But he that wil go
 forth to go to the Chaldes that besege
 you / shal saue himselfe / and his lyfe shal
 be vnto him lyke a lukkely gotten praye.
 For I haue bent my face agēst this cy-
 te to scourge it / and not to do it good / saith
 the Lorde: that it might be geuen vnto
 the power of the kinge of Babylon to be
 brent. Also thou shalt saye to the kinges
 house of Iuda. Hear the worde of y^e Lorde
 ye house of Dauid for thus saith the Lorde:
 Ministre right wisnes withoute any
 delaye and deliuer the oppressed & spoyled
 from the power of the violent veyer befo-
 re my furye come forth lyke fyre to bur-
 ne / so that nomā maye quēche it / for your
 mischeuous studyes. Beholde me here at
 hande euē amōge you which dwel here &
 there in wales in rockes / & playnes saith y^e
 Lorde / which saye who shal make vs a
 frayd? Or who can come to our holdies?
 But I shal viset you according to y^e merits
 of your studye saith the Lorde / and kindel
 a fyre thowt your wodis to deuour al
 thingis rownde aboute you.

The. vii. Chapter.

Forthermore thus spake the Lorde. Go
 thy wayes downe into y^e kingis house
 of Iuda: & there speke this sermone sayn-
 ge: Hea-

Of Jeremy the Propheete Jo. xxxviii
ge: Heare the worde of the Lorde o kinge
of Juda which sittest in þ seat of David.
Hear(I saye) both thou / thy seruants & pe
ple whiche iette so proudeþy thow these
gatis. Thus cōmandeth the Lorde. Ob
serue equite and rightuousnes / & auenge
the spoiled from the power of the wronge
doer. The straunger / the fatherlesse / and
wedewe / see thou moleste not / hurt / nor
robbe: nother shede ye innocent blode in
this place. And if ye obserue these thingis
constantly: the kingis which shal sitte in
the seat of David / shal go thow the ga
tes of this house / and be caried in chary
ets and vpon horse / both they / their ser
uants / and their peple. But if thou obser
uest not these precepts: I swere by my
nownselfe (saith the Lorde) that this hou
se shal be desolate. For euen thus hath the
Lorde spokē vnto the house of Juda. Thou
arte the head euen as is Balaad in Liba: * neuer
no: but if I bringe not the & thy cytes in truste
to a deserte / þ they be not inhabited. * For me.
I shal apoynte forth / & sende into þ a de: the for
stroyer with his weapens to cut downe thy me of
chosen Cedres & caste the into þ fyr. And his o
whā any other naciō shal passe forby this the in
cyte: one shal saye to another: wherfor ha: scrip
the þ Lorde done thus into this grete cite: ture.

Chan

The. xxi. Chapter.

*other
wyse
called
Joas
chas
now
led cap
tyue in
to E
gypt

Thā it shalbe answerde: euē because they
forsoke & despyed the couenaunt of their
lorde God / and fildowne & worschipt stra
ge goddis. Wepe not for the dead / nor
mooone yet not for him: but wepe sore for
him now going a waye: for this mā shal
neuer come ageyn / nor yet se his owne na
tue lande. For thus saith the Lorde vpon
Sallum * the sone of Josias kinge of Juda
raigning aftir Josias his father. He that
is gone forth of this regid / shal neuer mo
re returne. For he shal dye in the same pla
ce / into whiche he is ledde captiue & neuer
more se this lande. Wo be to him & buyl
deth his house by iniurie and wronge &
tyue in setteth vp his parlors and chaumbers by
fraude and violence / which maketh his
owne neigbour to serue him for naught /
not geuinge him his rewarde for his la
bour. Thus thinketh he with himselfe. I
wil buyld me a large house & costely cha
mbres. He cutteth him forth windowes / bea
mes and grounsels of Cedre & paynteth
them with reade. Thinkest thou now to
raigne / w^han with thy cedre buylding is
thou prouokest me to chuye and to be auē
ged: Did not thy father in his tyme and
iuste labour eat & drinke & prospered well
Whiles he auenged the cause of the poore
oppres

Of Jeremmy the Propheete Jo. xxxix

oppressed/ he prospered wel: which thinge/
wherof els shuld it haue/ but for y know-
lege of me/ saith the Lorde: But thy eyes
and thy herte ar al togither sette vpon co-
uetousnes/ to spill innocēt blode/ to do ini-
ury and extorsion. Wherfore thus saith
the Lorde vpd Joakim sone of Josias kinge
of Iuda. They shal not lament a mour-
ne him with theis wonte lamentable wor-
des. Ah my brother/ oh my syster/ nother
with theis/ Ah Lorde/ oh noble kinge. But
he shalbe buried lyke an asse/ euē stinking
caste withe oute the gatis of Ierusalem.

Lyme vp into Libanus oh Birgen and
daughter Zion/ and crye. In Basan also
let thy voyce be herde/ and crye oute from
al the highe wayes: for al thy *louers ar
perished. These thinges I gaue the war-
ninge of/ whan thou wast yet in welthy
prosperite. But thou answerst me sayng.

I will not heare: this verely was thy ma-
ner euē frō thy yowth/ that thou woldest
not obeye my voyce. All thy pastors shal
be ruled and blown awaye of the win-
de/ and thy louers shalbe carryed awaye
into captiuite: and than verely thou shalt
be shamed and confounded for thy grete
wykednes and malice/ which yet dwellest
in Libano a nestelest in the Cedres. How

grete

*strange
gods &
yma-
ges.

The. vii. Chapter.

Jechonias is
called
Joas-
chyn.

grette shal thy sorowful sighes be when
this tyme shal fall vpon the lyke yan-
ges vpon the trauelet of chylde: As here-
ly as I lyue (saith the Lorde) though Jechonias
the sone of Joakim kinge of Iuda be
the signet whiche I weare on mi right han-
de: yet shal I pluck him of from hence: & be-
take the into the handis of thez that seeke
thy lyfe/into the power of thez whose fa-
ce thou fearest/euez into the hande of Ne-
buchadzezar kinge of Babylon/ & into the
handis of the Caldes. And shal translate
the and thy mother that bore the into a
strange lande/where ye were not borne/
but ye shal dye in it. And into this lande/
whither ye shal so sore desyer to retorne/
shal ye neuer come agene. This man Jechonias/
shal be plucked & torne in pises ly-
ke a cōtemptible grauen image/whiche for
al his costely aparel/yet pleaseth he not
whetfore he shal be banished/both he & his
sead/ & caste forth into an vnkowne lan-
de. But o erthe/ertthe/ertthe: hear the wo-
de of the Lorde. Thus saith the Lorde.
Bill me this man barain to be emōge the
dishereted outelawes / for he shal neuer

ffree more prosper in al his lyfe: there shal none
of his sead prosper/to sit* in the seat roial

ffreely of Dauid and to raigne in Iuda.

The

Who be the herdemen that destroye
and scatter my flocke / saith the Lorde.
Wherefore this commaundement sendeth
the Lorde God of Israel vnto the herdemen
that shulde gouerne my people. ye
destroye and thrust oute my flocke / and
ye loke not vpon them. Wherefore I shal
loke vpon your wyked counsels & studyes
(saith the Lorde) and gather the * respyce * the
of my flocke fro al the partes into which getils.
I shal cast them forth / and restore them
vnto my pasture / that they maye growe
and be increased. I shal set herdemen ouer
them which shal fede them. They shal
nomore be afrayde nor dreade / for they
shal not perishe / saith the Lorde. Beholde
the tyme shal come saith the Lorde /
that I wil steepe that rightuousse. Budde
or brannche of Dauid to raigne and to
execute his offyce prudently in restoring
equite and rightwysnes in the erthe.
In his dayes Iuda shalbe saued and Is-
rael shal dwell sure. And this is the name
that men shal call him by / euen the Lorde /
our rightwysnes. Wherefore / so the tyme
shal come saith the Lorde / that men shal
nomore sweare. As verely as the Lorde
syueth

The. xxi. Chapter

lynith whiche led the children of Israel
oute of the lande of Egypte/ but as here
ly as the Lorde lyueth which hath led
forth and brought agene the seed of the
house of Israel from the north este lande:
and from all the regions into whiche I
had dispersed the / to dwell in their owne
lande. Wo be to the Prophetis also. My
herte is alto broken / almy bones are shy-
ured in sondre. I am lyke a dronken man
troubled with wyne: for feare of the Lorde
and his holy worde. For therthe is ful
of aduouterers / wherfore it is now come /
þ she being a cursed & abozred / shal waile:
& hir plesante feldis of the deserte shal be
withred vp: for the lyunge of these men
is euell / & their powr contrarie to the holy
worde. Both Prophet and Prieste are poi-
luted and be filthy hypocrytes / and their
maliciouse wykednes is espyed euē in my
house saith þ Lorde. Wherfore their waye
shal be slybery / and ful of stonblinge sto-
nes in derkenes at which they shal stum-
ble and fall: for I shal bringe a plague vpon
them / euen the day of their visitacio / saith
the Lorde. The same folishnes which I
sawe amonge the Prophetis of Samarye
wherby they preched for Baalis profite
& decyued my peple of Israel: I haue now
sene

Of Jeremy the Prophete Fo. lxi.

seene also a monge the prophetis of Jerusa
lem/euen filthy stinkinge aduoutery and
licencious libertie to sye. Thei flater and
ioyne handis with the moſte mischeuouse
men/to the intent that euery one of them
shulde neuer returne from their wyked-
nes. Thei al with their cytesens ar vnto
malyke Sodome & the cytesens of Gomora
re. Wherfore thus saith the Lorde of po-
wers vpon the prophetis. Beholde I shal
fede them with wormewode and geue them
to drinke water mengled with gall. For
oute of the prophetis of Ierusalem ar
brokenforth the contagious spottis of al
ypocrysy into al the worlde. Wherfore
thus warneth the Lorde of powers. Be
that ye lyſten not vnto the wordis of theſe
prechers that preache vnto you: for they
deceyue you ſpeking the viſion of their
owne hertis/and nothing of the mouth of
the Lorde. Thei tel them boldly which
depyſe me. The Lorde saith we shal haue
prosperous peace: and they tel al them that
walke after the luſtes of their owne her-
tis. There shal no plage come vpon you:
for who ſtoode in the counſel of the Lorde
to heare and know his mynde. Beholde/
the whirlewynde of the Lorde/that is to
ſaye his wrath shal come forth and tur-

¶ ne hit

The .xxiii. Chapter.

he himselfe with grete violence into the
headis of the vngodly: Nether shal the Lo-
dis wrathe be returned vntil he hath ac-
plessed and finesshed the set purpose of
his herte. But in tyme to come ye shal vnder-
stande his counsel. I sent not these pro-
phetis (saith the Lorde) and yet they run-
ne. I sayd nothinge to them: and yet they
preache and prophesye. But had thei sto-
de in my counsel and herde my wordis:

By con- thei had couerted my peple from their euil
els & wayes and euil thoughtis. Am I god
ny wor- whiche maye se but thingis onely at han-
dis: & de saith the Lorde / and not thingis al a
lot me- farre. Maye any man hyde himselfe so
uis. pruely that I se him not saith the Lorde:

Do not I fulfill both heauen and erthe saith
the Lorde: I haue herde verely what man-
ner thinges the prophetis saye: which
preche lyes vnder the cloke of my name
saith. I denied I denied. How longe shal
this steeke in y^e prophetis hertis to preche
lies: & to preche y^e desaynt of their owne
myndis: whose counsel is bent vpon this
eary to deceyue my peple with their de-
mes whiche they tel euery man to draue

The my name oute of memory / as their fa-
ther forgote my name by processe of ty-
me bringynghy * Baal. That prophete
which hath seene a dreame wil preche but

Of Jeremy the Propheete fo. xlii.

a dreame. But he vnto whom my worde is
shewed/will speke my worde euen of fals
the. What shal chaffe do with wheate
saith the Lorde: Is not my worde lyke fyre
saith the Lorde/and lyke a twybit cleauin
ge the rocke of stone: wherfore beholde me
now agens the propheete saith the Lorde:
whiche steale my worde fro whom they li
ste. Beholde me now agens the propheete
saith the Lorde:whiche take vpon their ton
gues to saye/ Thus saith the Lorde. Behol
de me now agens the propheete/euen agen
st their syngedreames saith the Lorde: &
whiche dreames yet dare they mynde & spe
ake/to deceyue my peple w their eyes & fay
ned miracles: to whom I neuer sente/nor co
manded them any thynge:whiche prophe
tis shal be ful grete hurte vnto this peple/
saith the Lorde. Whan this peple/or prophe
te/or prieste/shal aske the sayng/what ma
ner thynge is the burden of the Lorde: Thou
shalt saye vnto the. What: Aske ye me of
the burden: Euen yourselves be the burden.
Wherfore I shal caste you of/saith the Lorde.
And I shal diset both propheete prieste
and the peple whiche vse this worde/the
burden of the Lorde. I shal diset both him
and his house. Also thus shal ye saye to
eche other. What thynge answereth the

The .xxviii. Chapter

Lozde/ or what commandeth the Lozde:
But as for the burden of the Lozde/shal ye
name nomore. For every mannis owne
worde muste be his burde/because he hath
perverted the wordis of the syuinge god/
even of the Lozde of powers whiche is our
god. Thusshal every man saye Unto their
Propheetis. What hath the Lozde answer
de the: or what saith the Lozde? But as for
the burden of the Lozde/ye shal not once
name it. Wherfore thus spake the Lozde.
Because ye haue taken into an Ise this
worde. The burden of the Lozde/albeit I
sente Unto you / forbidding to once saye
the burde of the Lozde: behold I shal sur
ly reken you to be even my burden. But I
shal caste you of/with thiscite also/which
I gaue you and your fathers. I shal caste
you oute of my sight/and lade you with
perpetual obprobrie & shame which shal
neuer be forgotten.

The .xxviii. Chapter.

The Lozde shewed me this vision. Lo/
ther stode two panyers ful of fig
ges before y temple of y Lozde after that
Nebuchadrezar kinge of Babylon had led
awaye captiue Iechonias the sone of Joa
chim kinge of Juda/the princes of Juda/
smythes and craftsmen from Ierusalem:
and

Of Jeremy the Propheete Jo. lxxiii.

and had brought them to Babylon. The
one panyer conteyned very good figges/
even sicke as ar wonte to be firste type/
and the tother panyer conteyned as euil
figges whiche might not be eaten for bit-
ternes. Then the Lorde spake vnto me.

What seist thou Jeremy? And I answer
de: figges do I se/ of which some be very
good: and some be as badde/ so that no man
maye eat thez. Agene/ The worde of y^e Lorde
came to me on this maner. Thus saith
y^e Lorde god of Israel. As thou knowest the
good figges/ euē so shal I knowe the men
translated from Iuda/ whom I sente for
the from this place into the lande of Chal-
de/ for their profite: and set my eyes vpon
them for y^e beste. For I shal bringe them
agene vnto this lande: and edifye them &
not destroye them. I shal roote them/ and
not plucke them vp. And I shal geue them
an herte to knowe me/ that I am the Lorde.
Thei shal be my peple/ and I their god:
for thei shal turne to me with al their her-
tes. And as thou knowest the euil figges/
which for their sownes maye not be eas-
ten: even so saith the Lorde shal I set Zede-
chias the kinge of Iuda/ his rulers/ & the
reste that remayne in this lande/ & them
also that dwel in Egypte: I shal set them

The. xxv. Chapter

(I saye) to be vexed and scourged in every region of y^e erthe/to be had in obprobrye/ into a p^rouerbe/into a fable and Name in every place whither I shal scatter them. And I shal sende amonge them swerde / hunger / pestelence / til I haue consumed them from the lande / which I gaue them and their fathers.

The argument of this Chap.

A sermone geuen vnto Ieremie vpon al the peple of Iuda: the fourth yere of Joachim the sone of Josias kinge of Iuda: which was the first yere of Nebuchadrezar kinge of Babylon. Whiche sermon Ieremie the p^rophete preached vnto al the peple of Iuda/ and before al the cytesens of Ierusalem sayng on this maner.

The. xxv. Chapitre.

From the thirtente yere of Josias the sone of Amon kinge of Iuda vnto this daye/ which is nowe .xxiii. yere/ the worde of the Lorde was committed vnto me: which I spake vnto you rysing in tyme/ and constantly warning you/ but ye obeyed it not. Albeit the Lorde hath sent vnto you al his seruantis/ euen his p^rophetes c^rly rysing and swyftely sending: yet ye obeyed not/ nor once inclined your eares to listen. Thus verely he sayd.
Turne

Of Jeremy the Prophete. Ho. xliiii.

Turne ye agene euery man from his owne euil waye/and fro your euil thoughtis/and ye shal inhabit the lande which the Lorde gaue you and your fathers frome age to age. And go not your wayes aftir strange goddis to serue them and to fall downe before them: Anger me not with the workis of your owne handis: and I shal not scourge you. But ye herde me not saith the Lorde: for ye angred me with the workis of your handis/but not in ynnocentes. Wherefor thus sayd the Lorde of powers. Because ye herde not my wordis/therfore beholde/I shal sende and call vpon you all the nations of the north saith the Lorde: a euen that same Nesbuchadrezar also kinge of Babylon my seruante/and shal bringe them vpon this lande/a vnd the inhabitours therof/and vpon al these nations rounde a boute/and shal utterly destroye them. I shal bringe them into a deserte/into an hissing and perpetual desolacion. And I shal take from them the voyce of gladnes and solace/the voyce of the bypsegrome and spouse/the voyce of men oyned and hanged ful of swete & freshe flowers to bere the sightis. And al this lande shalbe turned into a deserte & wilderness. And they shal

The. xv. Chapter

serue the forsayd nacionis and the kynge
of Babylon. lxx. yearis. And whan these
lxx. yearis be fulfilled: I shal also viset &
wikednes of that kynge of Babylon and
of his peple saith the Lorde / and that sa-
me lande also of the Caldeis / and bringe
thē to gither into a perpetual wilderness.
And I shal bringe vpon that lande al my
wordis which I haue decreed agenst it/
euē al that bewriten in this booke whiche
Jeremy prophesied agenst al the gentiles.
For euen they to shal be bond seruants to
many nacionis and grete kinges. For I
shal rewarde them aftir their synnes and
workis of their owne handis. Thus ther-
fore spake the Lorde God of Israel vnto
me. Take this cuppe of the wyne of war-
re of my hande: that thou maist geue to
drinke therof al nacionis vnto whō I shal
sende the / which once dronken / might be
plucked into fure and madnes / the swe-
de coming vpon / which I shal sende amo-
ge them. Than toke I the cuppe of the Lor-
des hande to geue drynke to al the na-
cions vnto whō the Lorde sente me. But
firste of al I gaue euen Ierusalem hir selfe
and the cites of Iuda / hir kinges & prin-
ces to drinke therof / to bringe them into a
deserte and wilderness / into an hissing &
expectable

Of Jeremy the prophete. fo. vlv.

excecrable curse/euen as we see Vnto this
daye ye I gaue al nacions indifferently
to drinke therof/as pharao kinge of Egy
pte/his seruantis and his rulers with al
his peple/al the kingis of Asitidis / al
kinges of the lande of the Palestines. As
calon/Gazam/Accatonē with al the leste
cites of Aschote/ the Idumes / Moabites
and the sonnes of Ammon/ al the kinges
of Tyri and Sidon/the kinges of the ey
landis beynde the sea/Dedan/ Thema/
Buz/ and the clipt headid Ismaelitis. Al
the kinges of Araby / al the kingis one
with a nother that dwel in the deserte / al
the kingis of Zimri/ al the kingis of E
lam/al the kingis of Mede/ al the kinges
of the north este both nighe and farre eue
ry one with his borderer/ and al the king
doms of the erthe which ar vpon the fa
ce of the rownde worlde. And let kinge
Sesach drinke with the to. And thou shalt
saye vnto the. This is the Lorde of pow
ers euen God of Israel his plesure and
commandement : Drinke and be dron
ken/runne to gither that ye might fal nes
uer to ryse agene/ye and that by the swe
de which I shal sende amonge you. And
if they refuse to take the cuppe of thy han
de to drinke: than shalt thou saye vnto

G. D. them.

The. xv. Chapter.

them. Thus threateneth you the Lord of powers. ye shall drink it surely. for lo I begin to scourge the cite named after my nowne name: and shall I let you than escape unpunished? Verely ye shall not go quyte. for I now call for a swerde to come vpon al the inhabitours of therthe saith the Lord of powers. Wherefore se that thou preache them al these sermons: and tel the. The Lord shall thonder from aboue / and shall crye a lowde fro his holy habitaciō. He shall thonder with grete noyse fro his kingis haule. The lowde noyse lyke the grape gatherers shall come before vpon al the inhabitours of therthe: and the sowne shall be brought vnto the uttermost costes of therthe. for the Lord wil sitte in iugement vpon the nacions & declare himself the iuge of al maner men liuing to be: take the vngodly vnto the swerde / saith the Lord. for thus saith the Lord of powers. Beholde / a miserable calamite shall go thowoe the gentyles one after another: and a grete whirlewinde shall be stered vp from diuerse costes of therthe / & the swerde shall krepe thowoe with slaughter in that daye from one coste of therthe to the tother. Nomay shall be moored for non gatherde vp / nomay buried: but lyke donge

Of Jeremy the Propheete. fo. xlvi.

donge shal they lye vpon þ face of t̃ert̃he.
Howle oute of ye pastours & crye / besprie
ne your selue with ashes of ye rāmes &
leaders of the flocke / for þ tyme of your
slaughter & downe tredinge is fulfilled: &
ye shal faldowne together lyke costely by
ral vessels made to cōtaine dainties. The
re shalbe no waye to fle for the pastours /
for the rāmes of the flocke shal not es
cape. Than shal the pastours crye oute /
& the rāmes of the flocke shal howle. For
the Lorde shal waste & consume their pas
tures. And their best feldis shal lye dead
with out noyse / for the fūrye of the Lorde
is wrathe. They shal forsake their fol
des weping and royinge lyke lyons. For
their lande shalbe desolate for his indig
nacion and furiose wrathe.

The. xlv. Chapter.

In the begynninge of the raigne of Ioa
chim / sonne of Josias kinge of Iuda /
this worde was shewed of the Lorde.
Thus saith the Lorde : Stande in the
fore courte of the temple / and speke vnto
al the cites of Iuda whiche come to þ hous
se of the Lorde to do their worshipe. Speke
al the sermons which I commande the. And
be ware thou takest not awaye one wor
de / þ if thus peradventure yet they maye
obaye

obeye and returne euery man from his
 owne wilked waye & it might forthinke me
 of & plagues which I had ordered for them
 for their owne malicious myndes & coun-
 sels. And thou shalt saye (I tel the) vnto
 them. Thus saith the Lorde: If ye obeye
 me not to walke in my lawes which I ha-
 ue geuen you/hearing the sermons of my
 seruants the prophetis whom I sende
 vnto you/erly rysinge & yet stil sending.
 If you (I saye) obeye not: I will make this
 same house like vnto Sylo: and euen this
 same cite shall I caste into a contumeliouse
 curse to be aboyred of al the nacionis of the
 erthe. And the Priestis and Leuitis with
 al the peple herde Jeremy preching these
 sermons in the house of the Lorde. Where-
 fore when Jeremy had made an ende of
 al that the Lorde commanded him to pre-
 che vnto the peple: the Priestis/prophe-
 tis and al the peple did set holde vpon him
 and toke him saying. Thou muste dye.
 Wherefore prechedst thou as though the
 Lorde had commanded the/that it should ha-
 pen vnto this house as it did once to Sylo/
 and that this cite should be destroyed that
 no man should inhabit it? And when al
 the peple were gathered to gither in the
 temple aboute Jeremie / the rumour of
 this

Of Jeremy the Prophete. Jo. xlvi.

this mater came vnto the chiefe rulers of
Juda/whiche a non cam by from the kin-
ges palace vnto the house of the Lorde: &
sate downe to gither before the newe doore
of the temple. Than came the Priestis and
Prophetis vnto the rulers and to al the
peple saynge these wordis. This man is
giltye dethe/for he preches aginst this ci-
te/as he ye haue herde with your eares.
Than sayd Jeremie vnto al the rulers &
to al the peple/these wordes. The Lorde
sente me to preche agenste this house and
this cyte al that ye haue herde. Nowe ther-
fore amende your lyuinge & your thought-
tis / and obaye the voice of your Lorde
God: and than it shal forthynke the Lorde
God of th'afflicciō/whiche he hath decreed
agenste you. And as for me/ so I am in
your handis/ do with me what semeth to
you right & good. But yet this one thing
ge I assuer you/that if ye kill me / ye shal
make your selues/this cite / and the cite-
sens therof gilty my innocent blode. For
this I ensuer you: the Lorde hath sente me
to you to preache into your eares al these
sermons. Than sayd the Princes and all
the peple vnto the Priestis and Prophe-
tis: ye can fynde no cause of dethe in this
man / sith he preched vnto vs in the na-
me

me/ of our Lorde. Also the elders of the
lande rose vp to gither sayng vnto the ho-
se company of the peple on this maner.
Michas Moastith / was a Propheete in
the daies of Ezechias kinge of Iuda: and
this Michas sayd to al the folke of Iuda.
Thus saith the Lorde of powers. Zion
shalbe ploughed vp lyke a felde: and Je-
rusalem shalbe turned into an heape of
stones: And the hill where the house of
Lorde standeth into an highe wode. And
yet notwithstandinge this sermone / did
neither Ezechias kinge of Iuda nor yet
the comen peple go once aboute to slaye
him: But did they not rather reuerently
fear the Lorde / and prayd him to turne
a waye his wrath: Wher vpon it for-
thynked him of the plage which he had de-
creed vpon them. And that we nowe com-
mitte so grete a cryme agensse our selues!
But yet was there a nother that preached
constantly in the name of the Lorde / cal-
led Urias the sone of Senee of Tarias
thiearim which preached agensse this cite
and lande in al poyntis euen after the ser-
mons of Ieremye: And kinge Iochim
with al the grete men and rulers herde
his sermons: wher vpon the kinge sought
to kill

This
presidēt
p̄ p̄icst
es bro-
ust for
thagest
Jeremy
nothig
consy-
dering
that
Urias
was
must
ly sla-
yn.

Of Jeremy the Propete Jo. xlviil.
to kil him. But whan Drias herde of it/
he feared and fled into Egypte. Then sent
Kinge Joachim officers into Egypte as
Elmathan the sone of Achbor with cer-
taine sergeants with him which led Drias
as oute of Egypte / and brought him to
Kinge Joachim / whiche slewe him with
his swerde / and caste his carcas into the
common place of other malefactours. But
as for Jeremye is holpen of Ahikam the
sone of Saphan / that he be not geuen in
to the handis of the peple to be slayne.
These thingis were done of the Lorde /
to Jeremye / in the beginninge of the rai-
gne of Joachim sone of Josias Kinge of
Juda.

**The Argument of this Chapter
folowing.**

The Lorde decreis firmly to subber all
the kingdoms of the este / to thanelyan and head
kingdome of Babylon. And declareth also
that the Propetis which prophesied al-
thingis to be restored / and euery man to co-
me home agene with yn two yeare; were but
lyars.

The xxviii. Chapter.

Thus

The. xviii. Chapter.

Thus spake the Lorde vnto me. Make the kolers and chaynes fet for thy necke/ & sende them to the kinge of Edom/ to the kinge of Moab/ to the kinge of the childeerne of Ammon/ to the kinge of Tyre/ to the kinge of Zidon/ & that by thame bassiadours that be now come to Ierusalem to Zedechias kinge of Iuda/ cōmaunding thez to bere these messages vnto their maisters. Thus commaundeth you y^e Lorde of powers and God of Israel/ that ye tel your maisters thus. I am he that made the erthe/ man and beast which ar vpon y^e face of y^e erth thozow my grete pour and forthstretched arme: & geueh it vnto him whom it hath pleased me. And nowe shal I geue vp al these regions into the power of my seruāt Nebuchadnezar kinge of Babylon. I shal geue him also the beastis of the feld to do him seruice: And al natiōs shal serue him/ and his sone & his neuye. Many natiōs and grete kingis shal serue him (I saye) vntil the *tyme also of the same lande be come to. And that naciō or kingdome which wil not serue Nebuchadnezar kinge of Babylon/ nor wil not put their neckis vnder the yoke of the kinge of Babylon/ I shal vsseteuen the same naciō with swerde hunger & pestelence vntil I haue

Of Jeremy the Propheete

Jo. xliij.

I haue consumed them in his handis saith
the Lorde. Wherfore se that ye hear not
your prophetes/dyuiues/dreame sayers/
sorcerers / charmers / whiche tel you : ye
shal not serue the kinge of Babylon. For
they preache you lyes/to sende you a waye
farre from your lande:and that I shulde
expel you that ye might perisse. But the
nacion that wil put his necke vnder the
yoke of the kinge of Babylon and serue
him:them shal I leue stil vpon their own
lande/saith the Lorde:and they shal reple
nisse it and inhabit it/ye and euen vnto
Zedechias kinge of Iuda haue I tolde y^e sa
me thing in euery poynt sayng. Put your
neckes vnder the yoke of the kinge of Ba
bylon/and serue him and his peple / that
al youers might be salfe. Wherfore shul
deye be slayne/ bothe thou and thy peple
with swerde/honger/and pestelence: as y^e
Lorde hath decreed it vpon what so euer
nacion it be/that refuseth to serue the kinge
of Babylon. And yet I tel you agene.
Hear not the sermons of the prophetis pre
chinge and sayng vnto you. Serue not the
kinge of Babylon:for they preche you but
a lye. Nether did I sende them / saith the
Lorde/although they be so bolde to preche
lies in my name/that I shuld the sooner ca

5

ste you

The. xxviii. Chapter.

He you forth to perisse with these men
that thus preche vnto you. Also I spake
vnto the prestis & to al this peple thus.
This comandeth the Lorde. Hear not the
wordis of y^e prophetis preching you these
thingis. Beholde the Jewels of the house
of the Lorde shal be brought agene shortly
from Babylon: for they preache you
but a lye/hear them not/but serue y^e King
of Babylon that ye may abyde false.
Wherefore sh^{al} this cite be brought in
to a wyldecnes? And if they wil nedis be
proued true prophetis & the worde of the
Lorde to be committed vnto them: let them
make intercession (I beseeche you) before
the Lorde of powers that the remainan-
te of y^e iues & vessels of y^e lordis house/of y^e
kingis house of Iuda/& of Ierusalem come
not to Babylon to. For thus spake y^e Lorde
of powers as touchinge y^e pylers/y^e lauer
& the socketis with the other vessels & Jewels
yet lefte in this cite: which Nebuchadnezar
kinge of Babylon toke not a waye/whan
he caried awaye Iechonias y^e sonne of Joa-
chim kinge of Iuda/from Ierusalem to Ba-
bylon with al the rulers of Iuda and Je-
rusalem. Thus (I saye) spake the Lorde
of powers even the God of Israel as con-
cerninge the residue of these vessels & iuels
Both

Of Jeremy the prophete. Fo. l.

Both of the house of the Lorde and of the Kingis house of Juda and of Ierusalem. They shalbe translated to Babylon thence to continue til I shal riset them agene (saith the Lorde) and then shal I restore and bringe them agene into this same place.

The. viii. Chapter.

It came so to passe/ That in the fourthe year of Zedechias kinge of Juda/ the fiste month: Ananias the sone of Azur/ prophete of Babelon / spake into me in the house of the Lorde in the presence of the priestis and of al the peple saynge. Thus sayd the Lorde of powers the God of Israel. I haue broken in peices the yoke of the kinge of Babylon. So that after. ii. year/ I shal restore into this same place al the vessels & iuels of the house of the Lorde: Which Nebuchadnezar kinge of Babylon toke oute of this place and translated into Babylon. ye/ and euen Jechonias sone of Joachim kinge of Juda with al the captiues of Juda which ar led to Babylon/ I shal bringe agene into this place/ saith the Lorde. For I shal breke the kinge of Babilonis yoke. Then Jeremy p prophete answerde the prophete Ananias before the priestis and al the peple standing
H. ii. By them

The. xxviii. Chapter.

By them in the house of the Lorde. And the
Prophete Jeremie sayd Amen / the Lorde
mought it so do / and make thy prophecie
to stande / in restoringe the iuels of the Lorde
his house and al the captiues from Baby
lon into this place. Notthelesse yet hear
what I Mal saye to the in the presens of al
this peple. The Prophetis which were be
fore vs in al tymes paste / bothe ouer ma
ny regions and great kingdoms / prophe
ciyng other batail / calamite / pestilence /
or peace / were proued true in this one
thing / that y^e Lorde doutles had sent thez:
if the thinge came so to passe / whiche the
prophete had tolde them before. And Ana
nias the Prophet toke a chayne from the
Prophete Jeremies necke and alto broke
it in pices / sayng on this maner / al the pe
ple hearing it. Thus saith the Lorde.
Euen thus Mal I broke the yoke of Nebu
chadnezar kinge of Babylon with in the
se. ii. years from the neck of euery nacion.
And here Jeremy went his wayes home.
But the worde of the Lorde was shewed
him after Ananias the Prophete had bro
ken the chayne from y^e Prophet Jeremies
necke on this maner. Go and tel Ananias
these wordes. Thus saith the Lorde. Ana
nias / thou hast broken cheynes of wode /
but for

But for the / Jeremye thou / shalt make age-
ne chaynes of yerne. For thus saith the Loꝝde
of powers the God of Israel. I shall laye
a yoke of yerne vpon al these nacids that
they shall serue Nebuchadnezar kinge of
Babylon / that shall they. And euen the
beastis of the feldes shall I betake vnto him /
so shall I. Then sayd the Propheete Jere-
my vnto the Propheete Ananias. Hear (I be-
seche the) Ananias. The Loꝝde sentt the
not: but thou goist a boue to bringe this
peple into a dayne and false hope. Where-
fore thus saith the Loꝝde. Beholde / I shall
sende the therfore: but whither: verely euen
fro the face of the erthe. For withyn this
same year shalt thou be dead. For ful enu-
nyously and despightfully hast thou spo-
ken agens the Loꝝde. And so Ananias dyed
the same year in the seuenth monethe.

The argument of this. xxxix. Chapter.

There arose certayn false Prophetis amonge
the captynes in Babylon / whiche promised
themselves liberty to retourne after Ananias
his saying with in two year: but these false Pro-
phetis Jeremye confutethe.

These are the wordes of the pistle which
the propheete Jeremye sent from Jeru-
salem vnto the men in captiuite: both to the
elders / priestes / prophets / and to the peple also
whom

whom Nebuchadnezar had led a waye to
 Babylon: after that kinge Iechonias and
 his quene / & the gilded men / & rulers of Ju-
 da & Ierusalem / smythes also with & arti-
 ficers were gone. Melassa sone of Saphan
 and Barnaria sone of Belkic bring it.
 Whom Zedechias kinge of Iuda sent to
 Babylon to Nebuchadnezar kinge of Ba-
 bylon: the pistel (I saye) cōtayning these
 wordis. Thus saith & Lorde of powers &
 God of Israel vnto al the captiues that ar
 led from Ierusalem to Babylon. Buylde ye
 houses to dwel in / plante gardens & hor-
 tyardis to eate their frutes / marye wyues
 to bring forth somes & daughters: ye / and
 geue your somes & your daughters hous-
 bandes that they maye bring forth the sons
 & daughters / & encrease there gretely.
 Studie in nowyse to be fewe in number.
 But studie for & prosperouse peace of & sa-
 me cite wheryn ye be holdē captiue & praye
 to the Lorde for it: for their peace shalbe
 yours. For thus saith & Lorde of powers
 & god of Israel. Let not & prophets & your
 diuynes that ar w you deceyue you. Nes-
 ther beleue your own dreames which ye
 dreame. For these mē prophete vnto you
 lyes in my name. I sent the not saith & Lorde.
 But thus saith & Lorde, Whan ye haue
 fulfilled

fulfilled. lxx. years in Babylon / I shal bi
 set a deal w you aftr my goodnes to bryn-
 ge you agene into this place. For I forge-
 te not my set purposes decreed vpon you /
 saith ꝑ Lorde. They are counsellors of holson
 peace & not of troublouse afflictio / to geue
 you a nother maner chaunce / ꝑ ye might
 haue a freshe a better hope. ye shal crye
 vnto me / & I shal hear you. ye shal seeke me /
 & fynde me: If ye seeke me with al your hert-
 te / I wil be fownde (I saye) of you / saith ꝑ
 Lorde: & I shal redeme you fro captiuite: &
 gather you fro oute of al ꝑ getyles & fro
 al places where ynto I had dispersed you /
 saith ꝑ Lorde / & restore you into this same
 place fro whence I led you captiue. But as
 touching this / where ye saye the Lorde
 to haue stered vp propets in Babyl: n.
 Thus saith ꝑ Lorde / both as concerninge
 this same kinge ꝑ yet sitteth in ꝑ sete of Da-
 uid / & al ꝑ peple ꝑ inhabit this cite / with
 your brethren ꝑ are not yet gone with you
 into captiuite: thus (I saye) saith ꝑ Lorde
 of powers vps the. Lo / I shal sende amōge
 the ꝑ swerde / hōger / & pestilēce / & make the
 lyke vnto figges which for their bitter-
 nes may not be eatē. And I shal persecute
 the w swerde / hōger & pestilēce. I shal geue
 the to be deuid of al ꝑ rigōs of thet hinto

The. xxiij. Chapter.

an execration to be abozred / into an out-
bissinge and obprobry among al nacions
wher so euer I shal scatter them / because
they obeyed not my comandements (saith
the Lorde) which I sente them by my ser-
uantis the prophetis erly rysinge & euer
more sendinge: but yet obeyed they not/
saith the Lorde. And al you in captiuitte/
whom I sente from Jerusalem to Baby-
lon / hear the worde of the Lorde. Thus
saith the Lorde of powrs the God of Is-
rael / as concerninge Ahab the sone of Lo-
rie / and Zedekia sone of Maasie whiche
prophecy lyes vnto you in my name. Be-
holde / I shal geue them into the handis of
Nebuchadnezar kinge of Babylon to slaye
them before your faces. And al the capti-
ues of Iuda whiche ar in Babylon shall
take vp this worde of execration vpon
them saynge. The lorde rid the out of the
waye as he did Zedekias and Ahab: whō
the kinge of Babylon fryed in the fyer be-
cause they committed wyked folishnes
agenste Israel: for whan they had defy-
led their neighbours wyues / yet wēt they
and preched lyes in my name which I ne-
uer commanded them. These thinges do I
certifye and testifye vnto you saith the
Lorde. But as touchinge Semeia & Nees-
malite /

Of Jeremy the Prophete. Jo. liti.

malite/ thus Wast thou tel him. Thus
saith the Lorde of powers the God of Is-
rael. Sith thou haste sente letters Under
thy nowyn name sealed / Vnto the peple in
Jerusalem and also Vnto Zephania's sone
of Maasie Prieste/ and to al the Priestis
also: in which thou spekest to him thus.
For as moche as the Lorde hath set þe
inge Prieste/ in the stede of the Prieste Jo-
iada to bere rule in the house of the Lorde/
and to serche for al furiose sprited Pro-
phetes that preache or prophesy / to caste
them into presone or stockes: how hap-
neth it/ that thou takest not and correkest
not Jeremy of Anathot that precheth with
you so continually? Whiche ouer al this
yet he sente Vnto vs that ar here holden
in Babylon/ sayng playnely our captiui-
te to be very longe/ bidding vs to builde
houses to dwel yn/ and plante orteyardes
whose frute we might eate. Whiche let-
ters Zephania's the Priest res ouer/ Jere-
my the Prophete hearing the. Then was
the worde of the Lorde shewed Vnto Jere-
my sayng thus: Tell the hole companye
in captiuite thus. Thus saith the Lorde
God Semeia that Neelamite. Sith Semei-
as hath thus preached Vnto you with ou-
te my commandemet stuffinge you ful of

*Zephania's
is mas-
gister
inquisi-
tor he-
retice
prouis-
tatis: þ
is ma-
ster he-
retike
taker.

The. xxx. Chapter.

Dayne hopes: therfore this is the Lordes plesure. Beholde / I Mal diset Semeias the Neelampte & his sede / so. that non of his shal neuer more dwel amonge this peple: nether shal they se that goodnes which I shal do vnto this peple saith the Lorde: for he hath preached enuyously & spightfully vpon the Lorde.

The. xxx. Chapter.

The sermone shewed of the Lorde vnto Jeremy: Thus spake the Lorde of Israel. Wryte me vp to gither in a booke al the sermons whiche I haue spoken vnto the. for so / the tyme Mal come saith the Lorde / that I Mal make a ioyful and salfe returne of my captiued peple of Israel & Iuda saith the Lorde. For I Mal restore them agene into the lande which I gaue their fathers / & they Mal possede it. But the Lorde added these thingis to / speaking vnto Israel & Iuda on this maner wyse. We hear a terrible and dredeful noyse as though al thingis were in fereful confusion. For what els signifieth this sight / euery man be he neuer so manly / thus to smyte his handis vpon his loynes lyke a woman traueling of chylde: Who saw euer a man traueling of chylde: Enquire and serche oute this vision if ye will. ye and euery mannis

Of Jeremy the prophete Jo. liiii.

man's face is deformed with pale wanne
colour. Dute aghaile for this daye/so hor-
rible so dreafull / that neuer was there
any lyke. Wh tyme of tribulacion Vnto
Jacob: fro the whiche yet he shal be deli-
uerde. For the daye shal come, saith the
Lorde of powers/that I wil breke of Ne-
buchadnezzars yoke from thy necke/ and
breke of thy bondis to/ that thou seruest
nomore strange gods vnder him. But eue
they shal serue their Lorde God to/that is
to saye their kinge Dauid: whom I shal
stered vp for them. And thou Jacob my ser-
uant/feare not/saith the Lorde: nor be not
dismayde Israel. For so/ I shal saue the/
althoughe thou beist yet farre of/and brin-
ge thy seade from the lande of their capti-
uite. And Jacob shal be brought agene: he
shal haue resse flowing in al prosperite/to
feare noman. For I am withe the/saith the
Lorde/to saue the: Alde it yet must I ma-
ke an ende of al the nacions amog whom
I haue scatered the: but yet the/shal I not
make an ende of: but chastice þ in the meane
tyme/ but yet with iugement and dis-
crecion: for I know the not in any wy-
se for innocent. For thus saith the Lorde.
I pytye thy decease & sorow for the smarte
of thy wounde but ther is noman that
maye

The. xxx. Chapter.

maye auēge thy cause delyuering the by
iugemēt brynge the agene into the waye/
or bynde by thy wounde/ & so to further
thy cure. All thy louers haue forgotē the/
they seke the nomore. For I haue smyten
the with a cruel plage / and corrected the
sharply / & that euen for the multitude of
they nowne wikedne & for thy synnes ha
ue preuayled. Wherfore lamentest thou
thy destruccion: It is I myselfe & pityeth
thy sorrowful greife. But for the mani
fold wikednes & outrage of thy synnes/
delte I thus with the. Wherfore al men &
deuoure the / Malbe deuoured agen / and al
thy enymes Malbe led into captiuite.
They that robbe & Malbe robbed: and of
althē that spoyle the / I Malmake a spoyle
of them agene. For I wil restore & thy
helt he and heale thy woundis saith & Loꝝ
Be: because they called the a neglecte abie
cte oh Zion / & euē hir / whom nomā wolde
set bye. For thus saith the Loꝝde: Beholde
I Mal restore the tabernacles of Iacob &
fauour his habitacions. Thy cyte Malbe
edifyed agen in hir olde place: & the temple
Mal haue hir iuste foundacion: & prayse &
the voyce of gladmen shal go forth of thē.
I shal encrease thē / & they shal not be mi
nished. I shal enlarge thē / & they shal not
be

Be drawne yn. And their chyldeerne shalbe as befoze. And their chirche shal cōtinwe and encrease befoze me/ and al that molest or oppresse them/ I meselfe shal visit & loke vpon the. And I shal geue them a noble goyde & head ruler to goforth the euē of the middes of the/ and euen this man wil I sociat and ioyne vnto myself: & he shalbe ful nigh to me. But who shal this man be/ whose herte shal so sweetely be maryed vnto me/ saith the Lorde. Thow this your goyde/ shal ye be my peple and I shalbe your God. But lo/ first shal the fury of the Lorde come forth lyke a whirlewynde/ ye lyke an hasty raueshing violent whirlewynde shal it come/ euē into the heades of the vngodly. This furiose wrathe of the Lorde shal not cease vntil he hath done & accomplished the thoughtis of his herte. Which ye shal knowe at laste in these laster dayes. In that tyme (saith the Lorde) I shalbe the God of al the famylie of Israel/ and they shalbe my peple.

The. xxi. Chapter.

Thus saith the Lorde. The peple of Israel/ which escaped sometyme the swerde in the deserte: fownde fauour to come vnto their reste. And euē so now shal the Lorde shew himselfe vnto me beinge in far

The. xxi. Chapter.

in farre partes sayng. I loue with a perpetual loue: wherfore I spread my mercy ouer the. I shal bylde the to be faste and suer/ of Virgen Israel. Thou shalt take vp and turne thy tympanyes agayn / & go forth merily leding the daunse. yet agein shalt thou plante vnyardis in the hilles of Samary: and þe byne keepers shal plante singinge. And when the tynie shal come the keepers shal crye thozoute the moūtaine of Ephraim Aryse and let vs go vp to Zion vnto the Lorde our God: for thus saith the Lorde: Be glad and reioyse for Jacobs sake. Trye it forth euen at þe head

Baby: of the gentyles. Precipe/singe/and tel the. so was The Lorde will deliuer and saue his people/ euen the remnaunt of Israel. For I head ci shal bringe them agen from the northeste of þe regions/ and gather them together from gentils. the costis of the erth/ with the blynd and lame which ar amonge them/ with wome great with childe/ and with thez also that now be deliuered. And ther shalbe a great churche or company of the returners hither agein. They wente awaye wepinge: but I shal bringe them agein with solace. By the swete ryuers / a playne and pleisante straight waye where they shal not fonde shal I lead them for to returne.

Of Jeremy the Prophete. Jo. lvi.

For I wil be Israels father. And Ephraim
shal be my firste begotē sonne. Hear ye
Gentyles the worde of the Lorde: & tell it
for the thow the cylandis which stande
so farre in sonde / sainge: He that had
scattered Israel gathereth them to gither
agein / and shal kepe them as the herdes
men his owne flocke. For the Lorde wil
defyue Jacob / and auenge him from a
ful mighty hande. And they shal come
and reioyse in the mounte Zion / and be
encreased with the benefites which the
Lorde shal geue them / as wheat / swete wy-
nes / oyle / flockes and herdes. And their
herdes shal be lyke a fruteful freshe gar-
den: nether shal they any more be hon-
grye. Than shal the mayde / and as wel
p olde men as y yonge dancseful merely.
For I shal turne their weepy moorning
into freshe gladnes / & comforte & chere them
from their heuynes. Also I shal enbreme
p priestis mynnes w * fatnes / & my peple
shal be sated & filled w my benefites saith
p Lorde. And yet thus also sayd p Lorde.
The lamētāble noyse of moornes & their
bitter weping ascēded vnto heuen: euen p
voice of Rachel weping for hir children / ne-
ther wolde she receyue any consolaciō for
them / because they were clene gone captiued
But

* fat of
friges

The. xxi. Chapter.

But nowe saith the Lorde: peace and wepe
nomore/ wype thy eyes: for thy paynful
labours shalbe loked vpon saith y Lorde.
And they shal returne from that cruel re-
gion: but yet shal it be thy posterite that
shal hope for this / saith the Lorde. For
they be your chylterne that shal returne
into their owne region. Euen Ephraim
goinge into captiuite did I hear verely
thus complayninge. Thou haste chastis-
sed me oh Lorde / being then lyke a wyld
bullok/ but now shal I receyue thy nour-
tering and disciplyne. But thou therfore
now conuerte me/ and I shalbe conuerted:
Beginneth of fone as thou shalt conuerte me/ I shal re-
pente me/ and anone as thou shalt make
a token of repē- me to know my synne / I shal smyte my
handis vpon my thighe. Very shame con-
foundeth me for my synnes committed in
my yongthe/ which now greuously obtray-
de me to my grete peine. At this penitent
complaynte of Ephraim/ I thought thus
with my selfe/ saith y Lorde. Is not Ephra-
im my goodly plesant chylde: Is he not
my tender fayer whight sonne? I remēbit
him euen from the tyme of our firste com-
municaciō: wherfore my very herte yams-
merth & all my bowels ar moued vpon
him.

Of Jeremy the Propheete Jo. l. vii.

him. I wil gladly haue compassion vpon
him saith the Lorde. Get the wel watchins
ge ouerseers standing on highe: & take vns
to the Harpe teachers and warners: and
let thy herte attende vnto the pathe of
same waye wherby thou muste walke.
And returne oþ Virgin Israel: returne vns
to these same/euen thy nowne cytes. How
longe wilt thou erre oþ straying baksey-
den daughter? For the Lorde verely shal
make a newe thinge in this lande: the
woman shal take hir husbonde in hir ar-
mes. For thus saith the Lorde of powrs
the God of Israel. The tyme shal come
they shal saye in the lande of Iuda/and in
hir cytes astir that I haue brought them
agene / euen these wordes. The Lorde
whiche is þ fayer spouse of rightuousnes Dsc. ii
mought fauour & blesse the oþ holy hill.
For there shal herdemyn & tylnē inhabit
bothe Iuda and al hir cytes. For I shal sa-
tisfy the hongry soule & replenyshe euer
ty meke soule. When I herde this / I cam
to my selfe agene consydering as though
I had waked fro a very swete sleape. Be-
holde / the tyme is come saith the Lorde /
I wil sowe the house of Israel & the house
of Iuda w man & beast. And the tyme shal
come / þ lyke wyse as I was occupied in
I plucking

The .xxvii. Chapter

hat is
 chyl-
 ern be
 punis-
 hed for
 their fa-
 thers
 lawtis

plucking vp by þ rote / in scattering a bre-
 de / casting downe / destroyng & scourging
 ge the: euē so shal I studye diligētly to dis-
 fy / & to plante the / saith þ Lorde. In these
 dayes shal they nomore saye. They were
 our fathers þeite the sorwer grape / & yet
 their children tith be chēge. For euery
 man shal dye for his owne wykēdnes. So
 that euery man that ate the sorwer gra-
 pe / his curytethe mēste be chēge. Beholde
 the dayes shal come saith the Lorde / þ
 I wil smyte vp a new baryen bethe with
 the house of Israel & with the house of Iu-
 da: not a styre the baryen that I smote with
 their fathers what tyme I toke them by
 their handis and led them out of the lan-
 de of Egypte: whiche my baryen & testa-
 ment they broke / and I punished the shar-
 pely / saith the Lorde. But this is þ coue-
 naunt that I wil smyte with the house of
 Israel after these dayes new spoken of so
 ofte saith the Lorde I wil grifi my lawe
 into their myndes / and wyte it in their
 hertis / and I wil be their God / & they shal
 be my peple: so that it shal not be cry mā
 that shal teache his neighboure or his bro-
 ther by monessing him sayng / knowlege
 þ Lorde: but euery mā shal knowe me fō
 t he heste to the grettest / saith the Lorde / be-
 cause

Of Jeremy the Propheete Jo. Vill.

cause I wilbe merciful to their wickednes
and neuer moze remember their sinnes.

Thus spake the Lorde which gaue the sonne
into the dayelicht/ and ordreye y^e moone
and starres to shyne in the night: whiche
troubleth the sea that it swelleth vp
in to waues/ whose name is the Lorde of
powers. Lyke as this lawe shal neuer be
taken awaye fro my sight/ saith the Lorde:
euē so (I tell you) shal the sead of Israel
neuer cease/ at any tyme neuer moze to be
a naciō befoze me. Also this sayd the Lorde.
As the heuē aboue cannot be mesured:
nether the foundations of the earth that be
vnder vs/ serched: euen so / nether shal I
caste awaye al the sead of Israel for al the
thinges that they haue committed/ saith
the Lorde. No the dayes shal come saith y^e
Lorde/ that the cyte of y^e Lorde shalbe en-
larged euen from the tower of Hananeel
vnto the corner gate in the walles/ & from
thenceforth shal mesure be taken for the
right befoze it vnto y^e hill toppe of Gared/
& shal so come aboute closing in Goatha &
al the vale where they cast their cariōs &
asses or duste/ & so forth al Semeroth vnto
y^e brook call. d. Lebzon/ & so fro thence vnto
y^e corner of the horse fayer gate agēste
the este: where the holy tēple of the Lorde

The .xxvii. Chapter

shalbe sette. And this cite restored after this maner/shal nomore be beten downe nor destroyed for euer.

The .xxvii. Chapter

The sermone of the Lorde/ shewed to Jeremye the .v. year of Zedechias kinge of Iuda:whiche was the .viii. year of Nebuchadrezar. Than the hoste of the kinge of Babylon layd sege to Ierusalem. And Jeremy the prophete was in holde in the vtter warde which was at the kinges house of Iuda:wheryn Zedechias kinge of Iuda had caste him/ because he prophcyed thus. Thus saith y Lorde: Lo/ I shal geue vp this cite into the handis of the kinge of Babylon/ and he shal take it. And kinge Zedechias shal not escape the handis of the Chaldes:but douteles shal be delyuerde into the handis of the kinge of Babylon/ which shal speak with him mouth to mouth/ and shal beholde eche other face to face. And Zedechias shalbe led to Babylon/there to cōtinew til I viset him/ saith the Lorde. But if thou wilt nedis fight agēste the Caldes: thou shalt fight infortunatly: Vnto the which accusation/ Jeremy thus answerde. It was the Lorde that spake vnto me on this maner:Lo Hananeel the sone of Sellum thy
eames

eames sone shal come to the/despyring p^ro
 redeme for thy selfe the felde whiche lyeth
 in Anathot/ because it pertayneth to the
 to bye it agene by p^r reason thou arte nex
 te of kinne. Than came Hananeel my eam
 es sone acoording to the sayng of p^r Loz
 de vnto me into the vtterwarde of the pres
 sone/sayng: I praye p^r bye my felde whiche
 is in Anathot in the Lande of Benjamin:
 for it is thy right by the reason of nexte
 of our kin. Redeme it therfore I praye the.
 I know al this to be done by the Lozdis
 commandement/ wherfore I bought this
 felde of Hananeel my eames sone whiche
 dwelled at Anathot. And I wayed him
 forth his money. euen. vii. sicles and .x.
 peses of syluer. And the wryting made and
 sealed and witnes called to / I wayd for
 the the money in the skoles : and receiued
 the coppe wherby I chalenged and posses
 sed it. After this was it sealed acoording
 to the forme of the lawe and dewe order/
 and reherfed with the coppe therof. And I
 delpyered this coppe wherby I held it vnto
 to Baruch p^r sonne of Nerie/sonne of Mas
 hasie (Hananeel my eames sone being
 present before p^r witnesses whose names
 were writen in p^r instrument wherby I held
 it) al p^r Iwes at laste being by whiche sate
 J.iii. aboute

The xxvii. Chapter

aboute vs in the sayd warde: cōmanding
this Baruch before them on this maner.
This is ꝑ Lord of powers plesure ꝑ God
of Israel/ ꝑ thou receyuest this instrument
sealed w this coppe/ & put it into an erthe
potte ꝑ it maye continew longe. For thus
hath ꝑ Lord of powers / ꝑ God of Israel
decreed: That ꝑ houses / feldes / & bynyars
be in this lande / shalbe possessed agayn.
Wherfor I made my prayer to ꝑ Lord af-
tyr ꝑ delpyeraunce of this instrument vnto
Baruch the sone of Neerie on this maner
sayng: Ah forde God: lo thou art he ꝑ ma-
de heuē & erthe by thy mighty power & his
ghe strenght & nothing is harde or of diffi-
culty vnto ꝑ. Thou doist mercy vꝑd thous-
sandis / thou rewardest ꝑ wikednes of the
fathers into the bosoms of their children
which ar borne after the. Thou art ꝑ great
& mighty God / whose name is ꝑ Lord of
powers / great in counsel and infinite in
thought. Thy eyen beholde al the wayes
of man to reward euey man for his ow-
ne wayes & for ꝑ frutes of his inuencions.
Which hast done signes & wonders in the
lande of Egypte / as we wel knowe euen
vnto this daye / as wel vꝑd this same Is-
rael as vꝑd these me to magnifye thy na-
me as it is right great vnto this daye. And
thou

thou leddest forth Israel thy peple oute of
 þe lande of Egypt wth signes & wonders / wth
 a mighty hande / a forthstretched arme &
 great power. And gauest the thissame lan-
 de / as thou haddest sworn to their fathers
 to geue them a lande flowing wth mylke &
 honey. But w^{hā} they were come & had pos-
 sessed it : they obeyed not thy voyce / nor
 walked not in thy lawe : but what so euer
 thou comādest them to do / þe they did not.
 W^{herfore} al these afflictions & plagues ar
 come vpon the. Lo they come wth bulwarke
 euē vnto this cite to take it / whiche ouer-
 come wth the swerde / hōger / and pestilence /
 shal be deliuered vpon into þe handes of the
 Chaldeis whiche euen now we fight so sore
 agēst it. And what so euer thou hast sayd /
 it shal come to passe / for lo / al thinges ar
 present vnto þe. And yet / thou Lorde God
 not withstanding / comādest me sayng : cha-
 lenge þe thy felde / þe money payd before wit-
 nes / w^{hā} þe cyte in þe mea ceaseth must come
 into þe hādis of þe Caldes : W^{hā} came þe wor-
 de of þe Lorde to me. Lo / I am þe Lorde God of
 al thinges lyvinge : is ther any thing harde
 vnto me : W^{herfor} thus comādest þe Lorde.
 Lo / I shal betake this cite into þe power
 of þe Caldes & into þe power of Nebuchad-
 rezar kinge of Babylō which shal take it.

The. xxxii. Chapter

For the Chaldees shall come & fight against this cite and set fyre on it/and it shall be burned with the houses in whose parlors they burned sacrifices to Baal/and offered to strange Gods /that they might the more prouoke me to anger. For whan y^e chylde of Israel and Iuda had done al manner of synne in my sight euen fro their y^eugth. What els was it that they dyd than prouoked me onely by the workis of their owne handis /saith y^e lord? Or what els was this cite/than a prouoking stocke of my wrathe fro the daye that it was bylded vnto this present hower. In whiche hower/I shall wel worthely take it awaye frome oute of my sight for the synnes of the chylde of Israel and Iuda/whiche they committed to anger me/both they their selues/their kinges / their rulers/their priestes /their p^{ro}phetes/al Iuda/& the cytesens of Ierusalem. They turned their backes and not their face to me/whan I taught them & warned them in tyme:nether gaue they eare to receyue my discipline. They did set their idolls in y^e house consecrated vnto my name to pollute it. They bylded highe places for Baal in y^e vale of Benhinmon their to consecrate and to geue their sonnes and daughters euen

Of jeremy the prophete. fo. lxi.

even to Moloch: which thinge I neuer comanded them/ nether did it euer touche my mynde/ that I wolde thus drawe Iuda into syn to committe these abominacions.ouer this yet againe spake the Lorde God of Israel/as concerning this cyte whiche (even yourselves being present) shalbe geuen vp into the hande of the kinge of Babylon / the cyte (I say) first ouercomen with swerde/honger and pestelence. So I shal gather them from al the regions into whiche I had dispersed them in my wrathe/furye/and great indignacion/and shal bring thez into this same place/where they shal dwel suer. They shalbe my peple/and I their God. And I shal geue them one herte/and one waye that they mought feare me at al tymes. Which thinge shal profit them & their childerne after them. Also I shal smyte an euerlasting couenāt with them/that I wil neuer cease to do them good/that I wil geue my feare into their hertis/that they fall not fro me/that I shal delyght in doing them good/ye and that I shal plante them in this lande in very truthe with al my herte and with al my soule. For thus sayd y Lorde/lyke as I haue brought vpon this peple al this great affliction:even so shal I bringe vpon
J. D. them

The. xxxiii. Chapter.

them againe al maner of goodnes which
I haue layd by for them. And their feldis
shalbe possessed in this lande / which ye
graunte now w^orthely to be desolated & for
saken of man & beast / & to be brought into
the handis of y^e Caldes. The feldis (I tell
you) shalbe bought with money / instru-
mentis w^oryten ther vpon and sealed befo-
re witnes in the lande of Benjamin & ro-
und aboute Jerusalem / thowout the cy-
tes in the deserte. For I shal bringe ageyn
their captiuite / saith the Lorde.

The. xxxiii. Chapter.

A Veyne / the worde of God came vnto
Jeremye / whyle he was yet in holde
in the vtter warde / on this maner. Thus
saith y^e Lorde which bringeth his worde to
passe / the Lorde which accomplessheth his
thoughtis and purposes / euen he whose
name is the Lorde. Thou cryest vnto me /
and I answerde the / and I expownded the
great and highe thinges which were vn-
knowne vnto you. Thus (I saye) saith
the Lorde God of Israel as concerninge
the houses of this cyte & the kingis hou-
ses of Iuda to be thronedowne with ordi-
naunce and weapen / the caldes now co-
ming vpon to worne it / fillinge these hou-
ses with mennis carions / whom I shal
smyte

Of Jeremy the prophete. fo. lxxii.

myte in my wrath & fure/ my face turned
away fro this cyte for the multitude
of their malice. Lo/ I shal close vp their
woundes & heale them. I shal open them
the tresure of peace and faithfulness: And
I shal suerly bryng ageyne Iuda and Is-
rael and restore them as they were before.
And I shal pouрге thez frome al heir wy-
kednes committed agens me/ and pardon
al their synnes done so spyghtfully agens
me: wherby I shal get me a blessed & glad
name into my prayse and gloze amonge
al the nacids of thet the whiche shal hear
of al my goodnes shewed vpon them. For
they shal feare and be astoned to se howe
great goodnes and peace I shal bestow on
them so louingly. Also thus saith ꝑ̄ the Lorde.
And ageyne/ there shalbe herde in this pla-
ce whiche ye saye also shalbe turned into
a wildernes/ so that nether man nor beast
shalbe in it/ and in the cyte of Iuda/ & wi-
thoute Jerusalem/ whiche also shalbe deso-
late/ so that nother man nor beast inhabit
them/ ther shalbe herde (I saye) ꝑ̄ the voyce of
men makinge mythe ioye & solace/ euen
the voyce of the bydegrome to his spous-
se/ & the voyce of men singinge. Magnifye
ye the Lorde of powers: for right good is
the Lorde whose mercy endureth for euer.

Ther

The. xxxiii. Chapter.

Ther shalbe herde the voyce of men knowleging God with giftis in the Lordis house. For I shal restore & captiuite of this lande into their olde state saith the Lorde. Thus saith the Lorde of powers. Ther shalbe ageyn in this region nowe desolate man and best and in al hir cytes/in the cytes of the mountayns/of the playnes/ & in the deserte/herdemens lodges kepinge their flockes: In the lande of Benjamin/in the felde of Jerusalem/ & in the cytes of Juda/the flockes shalbe nymbred agene vnder the handis of y^e teller/saith the Lorde. Beholde the dayes shal come saith the Lorde/that I shalperforme this goodnes whiche I haue promysed to the house of Israel & Juda. In these dayes & in that tyme/I shal bring forth y^e rightuous se budde of Dauid which shal do equyte & rightuousnes vpon the erthe. In these dayes Juda shalbe made salfe/ & Jerusalem shal dwell suerly. And he shalbe called in hir/euen thus. The Lorde our rightwisnes. For euen thus promyseth God. The seed of Dauid shal not be withoute a man to sitte in the kinges seat of the house of Israel. The preistis also & the Leuites shal not lack a man to offer before me sacrifices to burne the sacrifice/ministringe & offeringe

Cryste
is that
right-
wyse
budde.

Of Jeremy the Prophete Ho. lxxiii.

ringe the slayne offeraunces euery daye.
Also the worde of the Lorde was shewed
to Jeremy on this maner. If it be possible
my couenant to be broken which I haue
smitten with the daye & night: so that no
ther daye nor night folowe not in their
tyme: so is it impossible my couenant to
be broken whiche I haue made wth David
my seruant: & so not to haue a sonne raig-
ninge in his seat. And euen lykewyse shal
not my seruice like Leuite and Prieste.

For as the starres of heuen cannot be cryste
numbered/nor the sea sandes measured/euen was of
so shal I increase the seed of my seruant & seed
David/my Leuites and ministres. After of Da-
uid this yet came the worde of the Lorde ageyn and so
to Jeremy thus. Understandest thou not the pre-
sent what this peple saith: Ther be two kynnes & na-
tions (say they) whom the Lorde hath chosen: minister
sen/and euen these same bothe hath he cast awaye
(for to this is my peple brought order
that they beleue themselves neuer to come of David
in togyther with the gentyles) wherefore chise-
thus saith the Lorde. If I haue not smitten Dec-
a barge with day & night. If I haue not
geuen lawes to the heuen & earth: the seed of
Jacob & David my seruant now shal I cast
awaye/so that I receyue not of his yf-
fowe to be princes ouer the seed of Abrah-
ham

The. xxxiii. Chapter.

Sam/ Isaac and Jacob. For I shal repayer
their fall and be merciful vnto them.

The. xxxiiii. Chapter.

The sermone which was shewed of
the Lorde vnto Jeremy (when Nebus
chadrezar kinge of Babylon/ with al his
hoste gathered from al regions of his lan
de/ that were vnder his impery/ and al his
peple made bataile agenste Ierusalem a his
cytes borderinge aboute hir) one this ma
ner. Thus commandeth the Lorde God of
Israel. Go and speke to Zedechias kinge
of Iuda/ a tel him: Thus saith the Lorde.
Lo/ I shal betake this cyte into the hande
of the kinge of Babylon/ whiche shal set
fyer vpon it: a thou thy selfe shalt not esca
pe his hande/ but be led captiue a deliuer
de into his power. Thy eyen shal beholde
the present face of the kinge of Babylon/
a he shal speke vnto the/ mouth to mou
the: a thou shalt thou come to Babylon.
But yet hear the worde of the Lorde (Zede
chias kinge of Iuda) Thus the Lorde telleth
the. That thou shalt not be slayne with
swerde/ but thou shalt dye in peace. For
they shal burne the in the fyer/ as they burn
tethy fathers a kinges thy predecessours.
And shal gene the thy moorning turone/
sayng. Ah Master. For this counsel haue

I taken

Of Jeremy the Propheete Jo. lxxiii.

I taken saith the Lorde. And the Propheete
Jeremy spake Into Zedechie Kinge of Iu-
da al these seimds at Jerusalem, whan the
Kinge of Babylons hoste layd sege to Je-
rusalem and to al the other cytes of Iuda
that were left/as to lachis and Azecbam
whiche yet remayned of þ stronge defens-
sed cytes of Iuda. The sermon whiche þ
Lorde shewed to þ Propheete Jeremye/af-
tir þ Zedechias had made a lawe w al the
peple of Jerusalem: that lybertye & freedo-
me shuld be proclaymed/so that euery man
shuld set fre go his bonde seruāt þ were he-
brewes; both man & woman / & no iewe
to suffre his brother to be his bondeman.
And al þ rulers w the hole peple þ moued
this bargeyn / consented that euery man
shulde set go free both bonde man and wo-
man/and nomore to be lordis ouer them.
And agreyn g to this lawe/they obeyed &
consented/sending thez forth fre. But af-
tir warde they repented them/and plucked
their bonde men & mayde seruantis home
ageyn whom they had let go free/& called
them ageyn into bondage. For the which
cause þ worde of the lorde was shewed frō
him Into Jeremy thus. Thus saith þ lor-
de god of Israel. I made a couenaunt with
your fatheris whā I led the forth of þ lande
of Egyt

The. xxxiii. Chapter.

of Egypte/that they shulde nomore lyue
in bondage/with these wordis. At the se-
uen years ende/let every man let go free
his bonde servant that is an Hebrew and
bought/after he hath served vi. year / let
him go free. But your fathers obeyed me
not/nor yet hearkened to me. And ye were
nowe turned/doinge that iuste and right
was in my sight/ every mā proclayming
freedome to his neghbour/smyting þ bar-
gen in my ptesence/ even in the tēple whi-
che bereth my name. But your myndis so-
ne chāged/ye haue defyled my name/eue-
ry mā callinge home agein/his bonde mā
& mayde whom ye had once let go free at
their owne lybertye. Wherfore this is the
lordis plesure/saynge. ye obeyed me not/
whan everyman proclaymed lybertye to
his brother & neghbour/wherfor I mysel-
fe shal call you vnto a lybertye saith the

Thery lord: euē into þ lybertye of the swerde/pe-
te of cōstelence & hunger. And I shal delyuer you
uenāts forthe to be vexed of al naciōs of þ erthe:
to be cōeuen these men which haue broke my bar-
firmes gen not obseruing the wordis of the coue-
thenbo naut smiten in my ptesence (the bullok
the w cleft in twayn): & the goinge thozow be-
Iwes & twene the partes therof solemnly done)
gētyls euen the rulers (I saye) of Iuda/ & rulers
of

Of Jeremy the Propete Jo. lxxv.

of Jerusalem with their geldid men/ the
priestis and al the peple of þ lande which
passed thozow betwene the two sydes of
this bullok/ I þal betake into the power
of their enimes which longe to drawe ou
te their hertis. And their karions þal be
meat for the foules of the ayer & beaſtis
of the erthe. And as for Zedechias kinge
of Iuda & his rulers/ I þal deliuer them
into their enimes handis which thirſte for
their lyfe/ euen into the handis of the kinge
of Babylons hoſte: whiche nowe gois
the awaye from you/ but at my becke/
(ſaith þe Lorde) he þal retorne vnto this
cyte/ whiche wone and taken/ they þal ſet
on fyre. And the cytes of Iuda/ I þal leue
deſolate nomany to inhabit them.

The xxxv. Chapitre.

The ſermon ſpoken of the Lorde vnto
Jeremy/ in the raigne of Joachim
the ſonne of Joſias kinge of Iuda/ on this
maner. Go to the houſe of the Rechabites/
and call them forth/ and bringe them to
the houſe of the Lorde into ſome of þe ſtreets
/ and geue them wyne to drinke.
Then toke I Iazaniam the ſonne of Jeremi
my the ſonne of Habaznie/ and his brethren
he with al his chylderne and al the ſamp
lye of þe Rechabites/ & brought them to þe
house

Reb. 1. The .xxv. Chapter

house of the Lorde into the reuestre of þ
chylterne of Hatan sonne of Igbarie the
man of God / whiche reuestre was by the
reuestre of the rulers: this was ouer the
vestre of Maasie sonne of Sallum cheife
of the trespure house. And I set before þ son-
nes of the famylle of the Rechabites / tan-
kerdis ful of wyne and cuppes / and bad
of the them drinke wyne. And they answerde / we
Rechabites drinke no wyne. For Jonadab our father
tesfa the sone of Rechab commanded vs sayng.
Ber re: Drinke neuer no wyne / nother you nor
e þ. iiii your sonnes. Bilde no houses / sowe no cor-
ke of ne: Also ye shal nether plante nor possede
be kin any vyneyardes: but dwel ye in tentis al-
is ca: your lyfe þ ye may lyue longe vpon þ land
de wher yn ye be strangers. Wherfore we
obayed the comandement of Jonadab the
sonne of our father Rechab in al that he
bode vs / so þ nether we / our wyues / our
sonnes nor daughters drinke wyne al
our lyues / nor bylde vs houses to dwel yn
nother haue we vyneyardes nor corne fel-
dis amonge vs: but dwel in tabernacles
obayng & doing to our power al þ our fa-
ther Jonadab bode vs. But now it chaun-
sed so / þ whan Nebuchadrezar kinge of Ba-
bylon cam vp into this prouince / we coma-
ned together saynge. Let vs go to Ierusa-
lem

Of Jeremy the Propheete Jo. lxxvi.

Item þ we mought scape þ hoste of þ Chaldees & Assyrians. Wherfore we dwel now in houses here in Jerusalem. Thā came þ worde of þ lord to Jeremy sayng Thus saith the lord of powers þ god of Israel. Go & saye vnto al Juda & to þ cytes of Jerusalem: Wil ye receyue no disciplyne þ ye might obaye my wordis saith þ Lord: The wordis of Ionadab / sone of Rechab cōmanding his chylderne to drynke no wyne standefaste / for they drynke non vnto this daye / but obayed þ precept of their father. But I meselfe haue spokē to you both erly rysing & diligētly warning & yet obayed ye not me: ouer al this / I sent you al my seruātis / þ prophetis / both erly rysinge / ouer sendinge & saynge. Come ageyn (I praiſe you) eue ry mā from his own yf waye & turne your myndes into a better state / & go not thus awaye aftir strāge goddis to worship thē þ ye might abyde stil in this lande whiche I gaue you & your fathers: but ye gaue no eare nor obayed me. The chylderne of Ionadab / sone of Rechab kept faste their fathers precepte whiche he gaue thez: but this people obayed not me. Wherfore þ Lord God of powers the God of Israel cōmandeth me thus to saye. Lo / I shal bringe al thas afflictions vpon Juda & vpon al the cytesens

K.ii. of Jeru

The. xxxvi. Chapter.

of Jerusalem/whiche I haue decreed agens
ste them. For I spake to them / but they
obayed me not. I called them / but they an
swerde not. Than sayd Jeremy vnto the
familie of the Rechabites. Thus saith the
Lorde of powers the God of Israel. For ye
obayed the commandement of Ionadab
your father & kept al his preceptis doing
astir al the hode you: therfore thus saith
the Lorde of powers the God of Israel.
The stok of Ionadab sonne of Rechab shal
not be with oute a may to continewe and
stande in my presence for euer.

The. xxxvi. Chapter.

The fowerth yere of Joachim the son
ne of Josias Kinge of Iuda: thus did
the Lorde his worde vnto Jeremy sayng.
Take the a grete booke and wyte therein
al the sermons whiche I haue spoken vnto
the to be preched vnto Israel / Iuda / and to
al nacions: sence I begane to speke with
the in the raygne of Josias / vnto this pre
sent daye: If paradunture yet the hou
se of Iuda hearing / al these afflictions
wiche I purpose to do to them / turne every
man from his euil waye / & I forgeue them
their wykednes and synne. Then Jeremy
called to him Baruch the sonne of Nerie:
And Baruch did wyte in the booke / at the
mouthe

Of Jeremy the Propheete. fo. lxxviii

mouthe of Jeremy al the sermons of the
Lorde spoken vnto Jeremy. And Jeremy
commanded Baruch sayng. It is not suer
for me to come into the house of the Lorde.
Go thou therfore/and rede this booke wy-
ten of my mouthe/the very wordis of the
Lorde/al the peple hearing it in the daye
of the faste/and al Iuda hearing it to/ye
euen vnto them to that ar comen hither
from their cytes. Wilt thou rede the. If pas-
sadventure they wil submitte their pray-
ers vnto the presence of y^e Lorde/a so retur-
ne every man from his euell waye. For gre-
te is the wrathe & indignacion ordered of
God for this peple. Then did Baruch the
sone of Nerie to his powr al that Jeremy
the Propheet commanded him reding of the
booke the sermons of the Lorde/in the hous-
se of the Lorde. And this was done the fyf-
te yere of Joachim sone of Josias kinge
of Iuda in the nyenthe moneth whan they
commanded al the peple to faste to please
the Lorde: as wel the peple of Ierusalem
as them that came thither fram the other
cytes. Then did Baruch rede on the booke/
Jeremyes sermons at the house of the Lor-
de/standing in the Vestry of Gamarie so-
ne of Saphan the scribe: whiche Vestry is
by the ouer Vestry before the newe doore

It was
nouen
by.

The. xxxvi. Chapter

of the temple / al the peple hering them.
And when Micheas / sone of Gamarie the
sone of Saphan had herde al the sermons
of the Lorde oute of the boke : He wente
downe to the kinges house vnto the scriy-
bes counting house. For ther sate the ru-
lers / Elisama scribe / Dalias sone of Se-
mei / Elnathan the sone of Achbozi / Ga-
marias sone of Saphan / Zedechias sone
of Hanany with al the rulers. And Mi-
cheas tolde them al the sermons whiche
he had herde of Baruch red out of the bo-
ke / al the peple hearing. And al the rulers
sente Jehudi the sone of Nathany sone of
Salamy sone of Thusi vnto Baruch on
message saynge. Take the boke in thy han-
de where vpon thou reddist / the peple he-
ring the / and come thy wais with me.
Then toke Baruch the sone of Nery the
boke in his hande and came to them. And
they sayd vnto him. Sit downe (I pray
the) and rede / and let vs here them .
And Baruch red thez / they herkening ther
vnto : And when they had herde al these
sermons / they wer astonned one gasyng
vpon a nother / sayng vnto Baruch / Vere-
ly we shal shewe y kinge al these wordis.
And they asked Baruch thus. Tel vs I
pray y how thou wrotest al these sermons
of his

Of Jeremy the Propheete Jo. lxxviii.

of his mouth: Whom Baruch answered:
He spake the to me with his owne mouth/
whiche I alone being in him receiued with
my penne into this booke. Then sayd þe ru-
lers vnto Baruch. Go & hyde þe with Jere-
my so that no man knowe where you be.
And these rulers went in to þe court to the
kinge leuing þe booke in Elisams þe scribes
studye/ & tolde al the sermons vnto the kin-
gis presence. Then sente þe kinge one Je-
hudi to fetch þe booke: whiche brought fro-
me Elisams the scribes study: and Jehudi
had red it/ bothe the kinge himselfe & al the
rulers present hearing it. The kinge then
abode in his wynter house: for it was
then nouembry: and ther was a grete fyre
before him: And whan Jehudi had red
thre or fower leues / the booke was cut
in pesis with a penne knyfe and caste in-
to the fyre vpon the harthe tyl al the bo-
ke was brente vp: notwithstandinge yet
in the mene ceason/they nether fered nor
cut their clothes / nother the kinge him-
selfe nor his seruantis when they had he-
de al these sermons. But Elnathan/ Da-
lias/ and Gamarias made intercession to
the kinge that the booke shulde not haue
had ben brente / but he herde them not:

The. xxxvi. Chapter

But commanded Jerachmiel the sone of Hamelech / Sarie the sone of Ezriel and Samarie sone of Achziel to take Baruch / & wrote it / & Jeremy the Propheete to. But the Lorde had hid them. Then came the worde of the Lorde to Jeremy / after the kinge had brette the booke with the sermons which Baruch had writen at the mouth of Jeremy. The worde of the Lorde came to Jeremy on this maner. yet agene take the a nother booke / & wryte in it al the forsayde sermons whiche wer in the booke before: whiche Joachim kinge of Juda brette: And tell Joachim kinge of Ju. & a. Thus saith the Lorde: Thou hast brente this booke / thus reuolunge in thy mynde. For what entent haste thou wryten in it this mater: that the kinge of Babylon shal come / & subuerte this lande: & that he shulde leue it desolate bothe man & beast: Wherefore the Lorde saith as concerning Joachim kinge of Juda. There shal none of his stocke sit in the sete of David. His carcase shalbe caste agenste the heat of the daye & colde of the night. And I shal loke vpon the wickednes both of him / of his sede / & of his seruantis: and bringe vpon them & the inhabitours of Jerusalem and vpon al Ju. & a. / al that grete affliction whiche I tolde the

Of Jeremy the Propheete Jo. lxxij.

the before/albeit they herde me not. Then
Jeremy toke a nother booke/and gaue it to
Baruch the scribe. sone of Nery /whiche
wrote in it at Jeremyes mouthe al þe ser-
mons of the same booke that Joachim king
ge of Iuda had bzente:moreouer there wes
re addes vnto them moo then before.

¶ The. xxxvii. Chapter.

Zedechias the sone of Josias / made
kinge of Nebuchadrezar kinge of
Babylon/raigned ouer the lande of Iuda/
in the stede of Iechonias sone of Joachim
sone of Joachim. But nether he / nor his
seruātis / nor the peple of the lande obayd
the sermons of the Lorde whiche he spake
by Jeremy þe Prophet. Nethelisse yet was
kinge Zedechias fayne to sende Iehuchal
sone of Seleny and Zephaniā sone of
Maasy Prieste vnto the Prophet Jeremy/
that they shulde say to him. Praye for vs
vnto our Lorde God we beseeche the. For
Jeremy wente frely amonge the peple/not
yet put in pzeson. But now was phara-
ous hoste come out of Egypte: whō when
þe Caldēis nowe layng sege to Ierusalem
perceiued / they went bāke from the cite.
And then was the worde of God shewed
vnto Jeremy the Prophet on this maner:
Thus saith the Lorde God of Israel: The

K. B.

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The. xxxvii. Chapter.

se thingis shal ye answer the kinge of Iu-
da whiche sente you to enquyre it of me.
Beholde pharaous hoste whiche came
forthe to helpe you / shal turne home agen
into Egypte: and the Caldes shal come
hither agen / and wyh and take this cyte
and set fyre on it: for so saith the Lorde:
Let it not synke in to your hertis to thin-
ke thus. Now at the Caldes douteles go-
ne awaye from vs. for I ensuer you they
shal come agene. for albe it / ye had slay-
ne al þe Caldes hoste þe fightith yet agen-
ste you / so that very fewe of them / & that
wounded to / had ben yet lefte eche man
in his tente / yet shulde these ryse & bur-
ne by this cyte. And when the Caldes ho-
ste was remoued frome Ierusalem for fe-
re of the EGYPTIANS hoste: Jeremy went
oute of Ierusalem to go vnto the lande
of Benjamin to set an order among his
kynnsfolke. And when he came to the gate
called Beniamins gate / ther was a cer-
tayn man / chief of the warde or watche
called Jerias sone of Selemiy the sone of
Hanany / whiche toke him imputing vnto
him that he wolde haue slipte from them
to the Caldes. Whiche thing Jeremy sayd
was false / sayng I entensed no thing les-
se then to fle to the Caldes. Whom Jerias
wolde

Of Jeremy the pꝛophete. fo. lxx.

woulde not beleue: but toke Jeremy and led
him vnto the rulers. And the rulers being
angry with Jeremy / beat him & thrustes
him into pꝛesone at Jonathan the sꝛybes
house: for this man was the leif tenant of
the pꝛesone. And so was Jeremy let downe
into a depe donge and there layed in stoc
his a longe ceason. Then sente kinge Ze-
dechias & called him forth to him asking
him secretly at home in his house sayng:
Thinkest thou þ this besegynge of this
cyte now in doing is done of the Lorde?
And Jeremy answerde: ye. adding also / þ
thou shalt be deliuered into the handis of
the kinge of Babylon. And ouer this / Je-
remy sayd vnto kinge Zedechias: What
haue I offended ether the / or thy seruants
is / or this peple that ye haue thus caste
me into pꝛesone? Where be your pꝛophe-
tis that tolde you: the kinge of Babylon
shuld not come agens you / nor yet once in
to this lande? Now therfore herken my
lorde the kinge / hear my petition I besee-
che your fauour / that ye commande me
no more to be led agen to the howse of Jo-
nathan the sꝛybe / lest I there dye. Then
kinge Zedechias commanded Jeremy the
pꝛophete to be shutte but in þ foze entry
of the

The. xxxviii. Chapter.

of the pꝛesone / and to be geuen him euery
daye a lytel cake of brede withē oute any
other soden or rosted mete till al the brede
in the cyte were consumed. Then ther laye
Jeremy in the entre of the pꝛesone.

The. xxxviii. Chapter.

Then Saphathias sone of Mathan /
Godolias sone of phashur / Juchal
sone of Salanie / and Passhur sone of Ma
lechy the rulers / vnderstoning Jeremyes
sermons spoken vnto the peple in this sen
ce: Thus saith the Lorde / who so euer shal
abide styll in this cyte / shal dye ether w
swerde / or hunger / or pestelence. But who
so go forth vnto the Caldes shal lyue & sa
ue the selfe synning their lyfe as a proue.
For thus sayd the Lorde. This cyte shal be
geuen vp in to the handis of the kinge of
Babylon whiche shal take it. Wherefore
these rulers sayd vnto the kinge: let this
man be put to dethe we praye you. For by
this meanes he bothe slacketh the handis
of the souldyers and discourageth the men
now redy to fyght leste in this cyte / & dis
corageth al the peple whyle he pꝛecheth
siche maner sermons. For he nether so
keth peace for the peple but rather dethe.
Then answerde kinge Zedechias. Lo he
is in your handis / for your kinge may
not

Of Jeremy the Propheete. Fo. lxxi.

not denye you any sicke thinge. Then toke they Jeremy & caste him into the donge of Malchy the sone of Hamalech whiche befoze was in the foze entyre of þe prison. And they sete downe Jeremy wth ropes into a dongen wher was no water but myer. And Jeremy was rolled & set faste in the myer. And when Abdemelech þe Ethyope/ a gelded man & offycer in þe Kingis house herde that they had caste Jeremy into this dounge/ he wente fro the Kingis place & spake to the Kinge whiche then chaunced to sit in iugemēt in Beniamyns gate/ these wordis: For demy Kinge/ it is not righte wysely done þe these men haue done to Jeremy þe Propheete in that they haue caste him in to this dounge/ for he shal stoune in this same place for honger/ sith ther is no brede lefte in þe cyte. Then the Kinge bode this Abdemelech the ethiope sayng: Take wth the fro hēce at thy plesure xxx. men/ & plucke by the Propheete Jeremy from oute of the dounge ere he dye. Then toke Abdemelech these men with him/ and wente to Hamalechis house/ where vnder an aune by he gotte olde clowtis and raggis/ and sete them downe to Jeremy with cordis into the dounge. And Abdemelech þe Ethiope called to Jeremy bidding him put these rotten

rope clowtis vnder his arme holis betwee
ne the rope and his bodye. And Jeremy so
did / and then they lifted hem vp and dreme
him oute of the dongen / and then he abode
still in the fore entrie of the p[re]sone. Tha
scut kinge Zedechias and called the p[ro]
phete Jeremy before him vnto the thyrde
warde whiche was by the house of p[re] Loz
se. And p[re] kinge sayd to Jeremy. I will as
ke the a thinge / so p[re] thou hydest nothing
fro me. And Jeremy answerde Zedechias.
If I tel it the / thou wylt suerly slay me.
And if I geue p[re] counsell / thou shalt not heere
me. Then kinge Zedechias made an othe
secretly to Jeremy in these wordis. As be
rely as the Lorde lyueth / euen he whiche
hath made vs these soules: I swere that
I wyl not slaye the: nether wyl I deliuer
the into the handis of these men that thin
ke for thy lyfe. Then sayd Jeremy vnto
Zedechias. Euē thus saith the lorde God
of powers p[re] God of Israel: If thou go for
the at once with oute any stoppe yelding
thy selfe vnto the princes of the kinge of
Babylon: thou shalt saue thy lyfe: & this
cyte shall not be brented w[ith] fyre / & thou
shalt be saue w[ith] al thy house. But if thou
wilt not fle to p[re] kinge of Babylons pry
nce: this cyte shall be geuen v[er]y into p[re] han
dis of

Of Jeremy the Prophete Jo. lxxii.

dis of þe Caldes which shal set fyre on it.
And thou thy selfe shalt not escape their
handis. Thā sayd Zedechias to Jeremy.
I fere these iwes which ar fles al redy to þe
Caldes lest I be betrayd into their hādis
and they laught me to scozne. Jeremy ans
werde / they shal not betraye þe. Beleue (I
praye þe) the voice of the Lorde which I tell
the / & thou shalt be wel ynoughe and haue
thy lyfe. But if thou refusyst vtterly to go
forthe: enē this thing hathe þe Lorde shew
ed me. Lo / al þe women leste in þe kingis
house of Iuda / shal go forthe to þe princes
of the kinge of Babylon: for they ar pers
suaded þe thou ar deceyued in þe thou trus
test so miche þe men whiche haue ruled the.
They / in whom thou didist put al thy trus
te / haue set thy fete faste in þe myer to leue
þe be hynde. Wherfore / al thy wyues with
their chyldeyn wyl fle to the Caldes: and
thou shalt not escape their handis. For
thou shalt be takē captiue in þe kinge of Ba
bylons hādis / & thy cyte brettē. Thē sayd
Zedechias vnto Jeremy. Let nomā knowe
these thingis / & thou shalt not dye. But
if þe rulers perceyue þe I haue comoned w
þe / & so come to þe / sayng: Tell vs (we praye
the) what wordis thou haddist w the kinge
ge / bid nothing frō vs / & we wil not slaye þe
asking

The. xxxix. Chapter.

asking what the kinge sayd to the: thou
 shalt answer the: I made my supplicacion
 vnto him/ sithe I am thus caste awaye/
 prayng the kinge that I might nomore be
 fedde agen to Ionathas his house lest I
 theredye: Then came the rulers to Jeremy
 asking him/ & he tolde them al as the king
 had commanded him. Whom as sone as
 he had thus answerde/ they helde their pe-
 ace. For they knewe nothing of the mater.
 Then abode Jeremy still in the trye of the
 p[re]sone vntil y same daye that Ierusalem
 was taken. And al this was done whyle
 Ierusalem was in beseging and taking.

The. xxxix. Chapter.

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In the nynthe yere of kinge Zede-
 chias of Iuda the. x. moneth came Nes-
 buchadnezar kinge of Babylon with al
 his hoste vnto Ierusalem and beseged it.
 And in the. vi. yere of Zedechias the. xiii.
 moneth the nynt daye of the monithe he
 broke in to the cyte/ and al the rulers and
 cheiftens of the kinge of Babylon came
 in and sate downe together in iugement in
 the open gate/ as Nergal/ Garezer/ Sam-
 garnebo/ Sarsecchim/ Rabaris/ Nergal/
 Sarezzer/ Rabinag/ with al the other kin-
 ges of Babylons rulers and capitayns.
 Whom whan Zedechias kinge of Iuda
 sawe

Of Jeremy the prophete. Ho. lxxviii.

sawe: he with al his hoste fledde & couayed
themselves oute of the cyte be night tho-
rowe þ kingis backe oztcharde & so tho-
row at a preuy gate betwene two wallis/
and went forthetowarde the deserte. But
the Caldes hoste persued vpon them/ and
toke Zedechias in the playne of Jericho/
and brought him to Nebuchadrezar king
of Babylon in Babelatham in the londe of
Hamathe. Where the kinge layd soze to
Zedechias his charge in iugement. And
Zedechias sonnes slayne in the sighte of
their father in Babelatham / the kinge of
Babylon (after he had slayne also al the
nobles of Iuda) he put out Zedechias ey-
en: & his fete bownde togither/ sente him
to Babylon. And the kinges palace with
þ wother comens houses/ the caldes brent
vp/ and threwe down the wallis of Jerusas-
lem. And the peple left in the cyte/ withe
them to that fled to him for socour the res-
ste of the comens/ NebuzarAdan chieften
of þ hoste translated vnto Babylon. But
the raskal & poze forlorne wretches this
NebuzarAdan chieften lefte stil in the lon-
de of Iuda/ and diuyded amonge them the
brynnyardis and feldis the same tyme. But
Nebuchadrezar kinge of Babylon/ as co-
cerninge Jeremy / commanded Nebuzar
L Adan

The xxxix. Chapter.

And their cheiften on this maner. Take him to the and be fauourable to him/ and se thou doiste him no harme/ But what so euer he asketh of the/ let him haue it. The Nebuzaradan the archeiften of the hoste/ Nebusassan chieftien of the geldedmen & Nergal Sarczer chief auditour w al thother officers and rulers vnder the kinge of Babylon/ sente & called Jeremy frome thentrie of the presone and comitted him vnto Gedolias sene of Ahicam sone of Saphan that he shulde take him home to his house/ and so he dwelled and continued still abroad amonge the peple. But whyle Jeremy was shut in the try of the presone/ the worde of y^e Lorde was shewed him on this maner. Go & tel Abdenemelech the ethiope: Thus saith the Lorde of powres y^e god of Israel. Beholde I shal bringe to passe my purpose right sharpe suerly & nothing plesant whiche I haue decreed vpon this cyte euen this same daye/ thou seing it: In whiche daye/ yet wil I deliuer y^e/ saith the Lorde: so that thou shalt not come into the handis of these men whom thou fearest so myche. And wote I shal preserve the frome the swerde so that thy lyfe shalbe a praye vnto thyselfe because thou doist truste in me saith the Lorde.

The

Of Jeremy the Propheete Jo. lxxviii.

The argument of the. xl. Chapter.

This Chapi. with certayn other folowing declare the miserable ende of the cite nowe taken and the peple overcome. For the ingracious remnant wer so tossed aboute and discorbed amonge them selues one betrayng another: that the prophesy of Moses as the lord be thretened them was now verifysed on the/ euen this: That they shulde be overcome and led captiue into their enymes lande: he wolde persecute them still with swerde.

The. xl. Chapter.

Now the Lord dealt with the Jeremy after that Nabuzaradan archeifte of the hoste had deliuered him from Baina / whither he had led him downe among al the other captiues of Ierusalem and Iuda. This Nabuzaradan called Jeremy vnto him sayng. Thy Lord God testified feruently this same calamite to fall vpon this place: wherfore the Lord hath brought it vnd them & fynished it accordinge to his worde/ because ye sinned agest the Lord & obeyed not his voyce: Wherfore this mysery is chaunced vnto you. Now therfore/ lo: I loose thy bondis whiche ar now vpon thy handis: and if it please the to go with me to Babylon/ come: for I wil chourisse the & se thou wantest nothinge. And if it lyke the not to go w me:

The .xl. Chapter.

me: abyde here stil. Beholde al this lande
 is at thy plesure/ dwel in it where it lyke
 the best/ and it lyke the not to dwel a broo
 de a lone: go dwel with Gedolias sone of
 Ahikam sone of Saphan whom the kinge
 of Babylon hath made gouernour ouer the
 cite of Iuda/ and abyde with him amonge
 the peple/ or els wher so euer it please th.
 And the archeistey of the hosse gaue him
 mete and drinke and rewardis & lette him
 go. Then wente Jeremy vnto Gedoliam
 sone of Ahikā vnto Masphat/ and dwelt
 with him among the other peple lefte in
 the lande. And when it came to the ears of
 al the pety capitayns in Iuda disperfed
 with their felowes thow the fildes that
 the kinge of Babylon had made Gedoliā
 son of Ahikam ruler of the lande/ and that
 men women and chyldeyn with the poore
 men of the lande whiche wer not led cap-
 tyue to Babylon / al shuld be vnder his
 dominion: they came to Gedoliam in Ma-
 sphat. Ther came Ismael the sone of Na-
 thanie/ Johanna and Jonathan sonnes of
 Eare/ Saraias son of Chanhumeth/ and
 the sonnes of Ephai the Netophathite/
 Zemeias sone of Maachathi with their
 felawes. And Gedolias sone of Ahikam
 sone of Saphan swore both to them and
 to

Of Jeremy the prophete. fo. lxxv.

to their felows in this maner. fere not to
serue the Laldes/dwel ye stil in this lan
de/and serue the kinge of Babylon / & ye
shal prosper. For I meselfe lo/dwel in Mas
spat to gouerne and be hed in the Laldes
name to answere & to contente who so cos
meth vnto vs. Go ye therfore and gather
your grapes to make wyne / gather yn
your whete/cozne/and oyle, and lay it vp
in your garners / & dwel stil in your towns
whiche ye holde. Then al the Iwes being
among the Moabites and Ammonitis in
Idumea & in al these regions vnderstans
ding that the kinge of Babylon had geue
Gedolia sone of Ahikam sone of Saphan
to be ruler of the reamnant left in Iuda
retourned from euery place whither they
had fled befoze / and came into the lande
of Iuda vnto Gedoliam in Maspat and
gathered grapes and grete plenty of coze
ne. Then came Johanna the sone of Karee
and al the pety capitayns dispersed thro
row the region vnto Gedolias in Mas
pat sayng vnto him: knowst thou not
howe Baalis kinge of Ammon hath sent
Ismael sone of Nathan to slaye the: And
yet Gedolias beleued them not. And Jo
hanna sone of Karee sayd vnto Gedolias
prouly in Maspat these wordis: Wilt

The. xli. Chapter.

thou that I go and slaye Ismael sone of Nathanie so þ none be aware of it: wherefore shulde he slaye the and the Iwes also whiche be gathered vnto the/ to scatter the awaye and so the reste of Iuda vtterly to perysshe: And Gedolias sone of Ahikam sayd vnto Johanna sone of Kare. Se thou doist it not/ for they be but lyes that are tolde of Ismael.

The. xli. Chapter.

In the seuēth moneth came Ismael þ sone of Nathanie sone of Elisame/ whiche was of the kingis blode in the gretest aboute the kinge & with .x. mo of their conspyred complices vnto Gedolias sone of Ahikam in Masphat where they sate downe to meate altogether. And Ismael the sone of Nathanie start vp with his .x. conspyred complices that were with him/ and smote Gedolias sone of Ahikam sone of Saphan with his swerde. And so slew they him whom þ king of Babylon had made ruler of the lande. And Ismael also slew al þ Iwes that were with Gedolias in Masphat and the Chaldees then lefte to assiste him. And it came to passe þ the nexte daye folowing the deth of Gedolias whiche yet was kept secreete: then came certain men frome Sichem/ fro. Silo and

Of Jeremy the Propheete fo. lxxxvi.
to and Samary. lxxxv. in nowmber their
heads clipped / their clothes cutte al sadde
a carefull bringing giftes a sence in their
handis to offer them vp in the house of
Lorde. And Ismael the sone of Nathany
goynge forth of Masphat met them comynge
a grete pafe wepyng. And when
he met them / he sayd: Go your ways to
Gedoliam sone of Ahikā. And whē they
were comen into the midis of the cite: Is
mael sone of Nathany with his contured
slew them by the middis of the dyke or las
ke. And amonge these. lxxxv. mē: there wer
ten that sayd to Ismael: slay vs not / for
we haue tresur in the felde / bothe whete /
barley / oyle and honey. Then he spared
them / and slew them not with their bro
ther. And the lake into whiche Ismael
threw the bodys of the slayne whom he
slew for Gedolias sake / was y same whis
che kinge Asa made for fere of Baase king
ge of Israel / y same lake Ismael filled wi
th the carcasses. And he led away captiue
al y reste of y peple / as the kinges daugh
ters w al the peple lefte in Masphat: ouer
whom Nebuzaradan the chieftē had set
Gedolias ruler. And Ismael toke the al
went his waye to go to the Ammonitis.
Then Johanna the sone of Laree a al the

The. xli. Chapter.

pety capitayns ouer the cōpany hering al
this mischicfe that Ismael had done / toke
al their company and wēt forthē to fight
with Ismael sone of Nathany / and fowne
de him at þ waters of Rabim whiche ar in
Gabaon. And when al the peple led capti-
ue with Ismael sawe Johan the sone of
Laree with al these pety capitayns and
their company / they wer glad. There
brought they agen al the peple that Isma-
el had carped frō Masphat / whiche retour-
ned / came to Johan þ sone of Laree. But Is-
mael escaped with. viii. of his cōiured frō
the face of Johan / ⁊ wente to thāmonitis.
Then Johan sone of Laree ⁊ al his capi-
tayns / toke al this reste of the peple whō
they reskewed ⁊ toke from Ismael caried
fro Masphat astir the dethe of Gedolias /
whiche were men valeant in batail / their
wyues / chylðern and geldedmen whom
they brought agen from Gabaon / ⁊ went
⁊ sate downe in Beruth Chinham which
place is by Bethlehe / entending so to go
forthē into Egypte for fere of the Caldes /
whom they fered for this cause / that Is-
mael had slayne Gedolias sone of Nisai /
whō the kinge of Babylon had made ru-
ler and ouerseer of the lande.

The. xlii. Chapter.

Then

Of Jeremy the Propheete Jo. lxxvii.

Then came al these gonerners / as
 Johā sone of Laree / Jezanias so-
 ne of Hosie & al the peple from the
 leste to the moſte ſayng vnto Jeremy the
 Propheete. Here our petition (we beſeeche)
 that is / pray for vs vnto thy Lorde God
 for al this remnant here leste of ſo ma-
 ny / which ar now very fewe (as thou
 seiſt vs) that thy Lorde God wolde ſhew
 vs what waye we mought go / and what
 we mought do. Whom Jeremy the Prophe-
 te answered. I haue herde you effectuously.
 Lo / I ſhal pray vnto your Lorde God ac-
 cording to your deſper. And what ſo euer
 the Lorde answer you / I ſhal ſhew it you /
 hyding nothinge from you. Then ſayd
 theſe men vnto Jeremy. The Lorde of trou-
 the and faith be our witnes / if we do not
 aſtir euery worde which thy Lorde God
 ſhal answer concerninge vs / be it good
 or yll. The voice of our Lorde God vnto
 whom we ſende the / we ſhal here: that we
 mought prosper if we obaye the voyce of
 our Lorde God. Aſtir v. dayes the worde
 of the Lorde came to Jeremy. And then he
 called Johā the ſone of Laree and al the
 headis of the cōpany that wer with him /
 with al the peple from the leste vnto the mo-
 ſte & tolde them. Thus ſpake the Lorde God

L. B. of Jſe

The .xlii. Chapter.

of Israel vnto whome ye sente me to laye forth
your prayers before him. If ye wyl dwell
stil in this lande / I shal encrease you & not
destroie you / plante you / and not pluck
you vp by the roots. For I am wel apayed
and peased as touching the affliction whi
che I decreed vpon you. Here nomore the
kinge of Babylon / whom ye yet fere / and
nede not saith the Lorde. For I shal be wi
th the you to saue and delyuer you from his
hande. I wil forgeue and be merciful vnto
you & bringe you agen in to your owne
lande. But if ye wil not set your myndis
at rest to dwell stil in this lande / not abay
ing the voyce of your Lorde God / sayng
let vs not abyde here / but go into y^e lande
of Egypte / where we shal se no warre nor
here of any pealis to batayle / nor suffer
any hunger / ther let vs dwell. Wherfore
here the worde of the Lorde ye remnant
of Iuda. Thus spake the Lorde of powers
the God of Israel. If ye be ful sente to go
into Egypte / ther to be in exyle: it shal co
me to passe that the swerde whiche ye now
fere shal ouer take you in Egypte: and the
hunger that ye here fere / shal cleue vpon
you euen into Egypte / there to dye. For
as many as shal sette their faces firme
ly sente thitherwarde there to ease their
exyle

Of Jeremy the Propheete. Jo. lxxviii.

exyle or banishment / shal dye with the swerde
of hunger and pestilence. Ther shal not
one of them escape the plage whiche I shal
bringe vpon them. For thus saith the Lord
of powers the God of Israel. Lyke as
my wrath and furre did flow forth vpon
the inhabitants of Ierusalem: euen so
shal it flow forth ouer you if ye go into
Egypte. For ye shal be an execracion /
a wondering stocke / detested / reuyled & in
obprobry to men / neuer more to se this san-
de agene. It is the Lord that biddeth you
(O remmaunt of Iuda) that ye go not
into Egypte / and that ye forget not what
he hath testifed vnto you this daye. For
ye shulde trappe your owne selues. For ye
sent me to your Lord God sayng. Praye
our Lord God for vs: And what so ouer
our Lord God answer / tel vs: and we
will do it. Nowe therfore haue I shewed
you the voyce of your Lord God: for the
whiche thinge he hath sente me vnto
you: and yet wil ye not obeye. Be ye sure
therfore to dye with the swerde / hunger and
pestilence in that same place whiche desyre
te you so gretely to fle vnto.

Chc. lxxiii. Chapter.

The .xliii. Chapter.

AND after that Jeremy had lefte preaching to al the peple / al these wordis of the Lorde God: for whose cause he sent him to them: Azarias sone of Hosy / & Johan sone of Laree with al that heare by presumptuose peple sayd vnto Jeremy. Thou lvest vnto vs: nether hath our Lorde God sente the to commande vs that we go not into Egypte to dwel there. But Baruch the sone of Nery hath let the slip among vs to betraye & delyuer vs into the power of þe Babylonytis to lede vs captiue to Babylon there to slaye vs. And this Johan þe sone of Laree with al the captiues of the hoste and al the peple / obeyd not þe lordis wordis that they shuld dwel stil in the lande of Iuda. Then toke he Johan sone of Laree & al the cheiftens of the multitude & led a waye al the remnant of Iuda which wer nowe come to gather agen from al the nacions amonge whom they had bescattered / to dwel agene in the lande of Iuda as strangers: they toke and led a waye (I saye) men women and chylterne / the kingis daughters / and al them that Nebuzaradan the archiesten had lefte with Gedoliam sone of Ahikam sone of Saphan: They toke also Jeremy þe prophete and Baruch the sone of Nery & came
into

Of Jeremy the Prophete. Jo. lxxix.

into Egypte. For they obeyd not þe Lord's
Voice. And they came into Thapshnis: & in
Thapshnis þe worde of þe Lord was shewed
vnto Jeremy sayng. Take in thy hand gre
te stones & hyde them in an hole in þe gro
wnde by the brick wall vnder the doore of
Pharos house in Thapshnis in þe sight of
the men of Iuda sayng vnto them. Thus
saith the Lord of powers the God of Is
rael. Beholde I shal sende & cal hither Ne
buchadrezar my seruant Kinge of Baby
lon / & set his trone vpon these stones which
I haue hid / which shal sende his tente
ouer them. For he shal come and plage the
lande of Egypte: some with slaughter / so
me with captiuite / & some with swerde: he
shal set fyre on the temples of the Goddis
of Egypte and burne them vp / and holde
their godis captiue. And þe lande of Egypt
aftir this shal clothe hirselfe as the herde
man putteth on his clothes to get him
hence in peace. Also he shal alto breke the
pillers of the temple of the sonne in Egypt
and the temples of the Gods of Egypte /
he shal consume with fyre.

The. lxxiii. Chapter.

The sermon shewed vnto Jeremye /
vpon al the Jewes þe dwelt in Egypt
in Migdalo / in Thapshna / in Memphis & in
the land

The. Phil. Chapter.

the lande of petheres on this maner:
Thus saith the Lorde of powers the God
of Israel. ye haue sene al y miserable cala
mite whiche I brought vpon Ierusalem
& vpon al the cytes of Iuda how they be
desolate vnto this daye no man dwelling
in them/ & that euen for their synnes whi
che they committed prouoking my wrathe
whyle they wente and kindled their fyres
worshipping strange gods/ whiche nether
they their selues knewe/ nor yet you/ nor
your fathers. Albeit yet I sent them al my
seruatis the prophetis erly rysing conti
nually sendinge and monishing in tyme
sayng. Se (I praye you) that ye committe
not this abominacion whiche I abhorre so
gretely/ and yet they obeyd not/ nor once
moued their eares to them/ to go from their
myscheife nomore to kindle their fyres be
fore these strange gods. Wherfore my hotte
indignacion & wrathe was kindled & bur
ned by their cytes & feldis in the stretis of
Ierusalem: and so were they made desolate
& forsaken as ye maye se euen this daye.
Now therfor saith y Lorde of powers the
God of Israel. Wherfore do ye so grete wy
rednes agens your owne selues to spill
your men & womē soukelingis & infantis
of Iuda/ so that ye shal at laste leue none
a lyue/

Of Jeremy the Propheete. fo. lxxx.

a lyue while ye prouoke me to anger with
þe workis of your owne handis kindlinge
lyghtis vnto strange Gods in þe lande of
Egypte into whiche ye are gone to dwel in
to be clene cut awaye/ execrable/ accursed
& ignominious among all nacions of þe er-
the. Remember ye not þe synnes of your fa-
thers: þe synnes of þe kingis of Iuda/ & of
their wyues: your owne synnes & your
wyues/ which ye committed in þe lande of Ju-
da both in the felde & stretis of Ierusalem.
And yet be ye not soze or humbled vnto
this daye/ ye fere not/ ye walke not in my
lawe and preceptis which I gaue bothe to
you/ & your fathers. Wherefore thus saith þe
Lorde of powers þe God of Israel Beholde
I am fermely decreed to scourge you & to
plucke up all Iuda by þe rotes: & take þe rem-
nant of Iuda þe bente their faces so stife-
neckedly to enter into Egypt/ ther to dwel
& take their plesures. And they shalbe all
wasted awaye/ they shalbe all smytyn dow-
ne in þe lande of Egypt/ & consumed with
swerde & hunger. Frome the leste to þe gre-
test shal they dye with swerde & hunger.
They shalbe an execration/ abhorred/ won-
dered at/ cursed and into obprobre. For I
shal so byset the inhabitours of þe lande of
egypt/ as I haue visited Ierusalem with swerde
hunger

The. xliiii. Chapter.

Honger and pestelence/that of al the rem-
naunt of Juda whiche went into Egypt
there to dwel/shalbe none lefte salfe to re-
turne into þe lande of Juda/although their
myndes was to come agene: yet shal ther
none returne but sicke as shal fle & escape.
Then al these men whiche wer preuye to
their wyues sacryfying vnto strange gods
and al the women ther present in the hole
multitude / and al the peple to / that ther
dwelled in Egypte in the cyte of patheres/
answerd Jeremy on this maner. The ser-
mone whiche thou madist vnto vs in the
name of the Lorde/in no maner wyse wil
we receyue / but we wil do what so euer
goith forth of owr owne mouthe / whe-
ther it be sacrificyng vnto the quene of he-
uen/or offering any other oblacion/ lyke
as both we & our fathers haue done befo-
re vs/as wel our kingis & rulers bothe
in the cytes of Juda/as wel with oute as
with in Jerusalem. For then had we plen-
ty of foode/then wer we happye and sawe
no plagis. But as sone as we ceased fro
sacrificyng to the quene of heuen & from
geuing hir gyftis: we were neddy of al
thingis & consumed with swerde & hunger.
And laste of al: when we women did sacri-
fice to þe quene of heuen geuing hir giftis:
did

Of Jeremy the Propheete. fo. lxxvi.

Did we then make hit take brede housband
slesse/and offred to hit lyquet sacryfices
to prouoke hit to anger: Then sayd Jere-
my vnto al the peple/ to men and women
and al the comens that answered him on
this maner. Remembred not the Lorde/the
sacrifices whiche ye offred in the cytes of
Juda and Jerusalem both with in & with
oute/ bothe you and your fathers / bothe
your kingis and rulers and the peple of
lande: Did he not reuolue them in his min-
de: And the Lorde coude suffer no lenger
your maliciouse thoughtis and abomina-
cions whiche ye committed. Was not your
lande therfore made desolate / forsaken &
so detestable that no man may dwell in it
vnto this daye: And euen for this cause/
that ye sacrificed and synned agens the
Lorde/not obaing his voice & ye mought
haue had walked in his lawe/ his ordina-
cis/ & testimonis / for these causes/ I saye/
these afflictions & plagues came vpon you/
as this daye wel witnesseth. Morouer Je-
remy added vnto al the peple and al the
women these wordis. Here ye the worde of
the Lorde al Juda whiche ar in & lande of
Egypte. For thus saith the Lorde of po-
wer the God of Israel/ you & your wyues
haue spoken & thinge with your mouthes
which

The .xliiii. Chapter

whiche ye haue accomplisshed with your
 dedis: sayng we wil with oute any stoppe
 do our owne decreed plesures whiche we
 haue bowed/that is to wite to do sacrifice
 vnto y^e quene of heuē & pow^r hir forth sy-
 quet sacrifices befoze hir: thus stoutely
 haue ye set vp your owne set plesures and
 with oute any refrayne haue ye finisshed
 your own bowes. Wherfoze here ye the
 worde of the Lorde al Iuda whiche dwel
 in y^e lāde of Egypt. Beholde/I haue swo-
 re by my nowne name y^e is so grete/ saith
 y^e Lorde. My name shal nomoze be named
 in the mouthe of any man of Iuda / y^e he
 may saye in al y^e lande of Iuda. The Lorde
 God spuet^h. For I shal be their watche mā
 to scourge & not to defend the^m y^e they might
 reste. And al Iuda shal be cōsumed whiche
 is in y^e lande of Egypte wth swerde & hon-
 ger tyl they be cleue gone. And they y^e shal
 escape y^e swerde shal returne from Egypte
 vnto y^e lande of Iuda: but these shal be ve-
 ry fewe. And y^e remnaūt of Iuda comē in-
 to y^e lande of Egypte ther to be strangers
 shal knowe whose word is abyde moste cer-
 tayne & true of theirs oz myne. And take
 this for a tokē amōge you. That I wil by-
 set you in this same lāde/ y^e ye maye knowe
 certaynly y^e I wil stablisse my purpose as
 to w^{ch}

Of Jeremy the Propheete Jo. lxxvii.

touching your affliction. So / I shal deliuer
by Pharaoh Hophraz king of Egypt into the
power of his enemies which thirst for his
life: euen as I deliuered up Zedechias king of
Juda into the hands of Nebuchadrezzar king
of Babilon / his enemy thirsting for his life.

The. xlv. Chapter.

The wordis whiche Jeremy the Pro-
phete spake vnto Baruch the sonne of
Nery / when he wrote these sermons in a booke
he receiued at the mouth of Jeremy / the fourth
year of Joachim sonne of Josias kinge
of Juda / on this maner. Thus saith the Lord
God of Israel vnto the sonne of Baruch. Thou
saydest as thou wast in writinge. Alasse
for sorowe wretch I am: for the Lord hath
sawced my labours in sorowe & care / I
labored in grete despayre / & shal I fynde no
reste? Thou therfore Jeremy tel him thus.
Thus saith the Lord. Beholde me / these thingis
which I haue bylded / I shal caste downe:
& the which I haue plantid / I shal plucke vp by the
roots / euen all this same land: & gapest thou
for any grete promotion or to be magnified?
Be not couetouse nor ambitious / for so /
I shal bringe a miserable calamite vpon
euery man saith the Lord: Notwithstanding yet
shalt thou enioye thy life / and take it for
a bastage. where so euer thou becomest.

Q. ii.

There

The .xlii. Chapter.

Here folowe the sermons of the Lorde shew-
wed vnto the Prophete Jeremy: whiche he
preched vnto the gentylis.

The .xlii. Chapter.

To the
Egyp-
tians.

This sermone folowing Jeremy pre-
ched vnto the Egypciens/as concer-
ning the hoost of Pharaon Necho kinge of
Egypt/when he was in Tharchannis by
the flowde Euphrates/where he was slay-
ne of Nebuchadzezer kinge of Babylon/
the fowerth yere of Joachim sone of Josi-
as kinge of Iuda. ye make redye buckler
and shylde/ and ye go forth to fyght: ye
harnes your horse & lighten on their bac-
kis/ oh horse men. ye sett on faste your sa-
lettis / ye bringe forth your speres / ye
shower your swordis and clothe your sel-
ues with cotis of mayle. But herken hoir
we seirs: wherfore seme ye to be afrayde?
shrinken ye now backe: ar your valeaunt
warriers thus slayne? fle you so that no-
ne dare loke backe: Tremblinge fere mus-
te cloose them in saith the Lorde. The high-
test of fote shal not fle awaye/ nor the
strongest shal not escape. Northwarde by the
flowde Euphrates shal they be smytyn downe
and fall al togither. But who is this that
swelleth rysing vp lyke a flowde/ rolinge
lyke a grete rysing water? They ar the
gypcionis

Of Jeremy the Propheete Jo. lxxviii.

gypciens that swell lyke a flowde casting
out their streames with so grette noyse: for
they saye. Let vs aryse & flouer the lande/
let vs destroye the cytes with the their inhabi-
tours: Get ye to horse backe/combe for
the charietis: Set for the ye stronge warry-
ers: ye Moziars and Lybeons that beare
shylde/ & ye Lybeons with the your bowes
redy sente. But this same daye shalbe the
daye of vengeance of the Lorde God of
powrs to take vengeance vpon his ene-
mies. The swerde shal deuoure them & be
satisfyed/ it shalbe bathed in their bloo-
de: for the Lorde God of powrs will make
a sacrifice not the warde by the flowde Eu-
phrates. Go vp oh Galaad & bringe medes
cynable rosen or triacle for the birgen and
daughter Egypte/ but thou shalt multi-
plye and make thy plasters in Bayne. for
the woundes cannot be closed vp. The na-
cions shal here of thy ignomynye: & thy
infamy shal fill al the lande. for where
one stronge man falleth vpon a nother/
shal they not come bothe downe to gither?
The sermon spoken of the Lorde vnto the
Propheete Jeremy/ of the setting forth of
Nebuchadnezar kinge of Babylon to slaye
and conquere the londe of Egypte. Shew-
forth thowowe Egypte & preche in Mig-

Balo / Memphis & Taphna sayng. Stande
 still and make thy selfe redye. For þe swer-
 de shal deuoure the in euery patty. When
 for ar thy baleaunte men fallne downe.
 Wherefore stode they not faste. For þe lo-
 de thrustes them downe. Grete was the
 slaughter: for one fill vpo a nother why-
 le they stode takinge their aduysment
 saynge. Herken howe spers / let vs retur-
 ne vnto our owne folke and natyue lande
 from the edge of the deuouringe swerde.
 Tell hence kinge Pharaon and tell him / of
 Pharaon kinge of Egypt / this daye wil be
 thy confusion. As verely as I lyue / saith
 the kinge whose name is þe Lorde of pow-
 ers: That Chabor stande not so faste and
 ge the hilles / nother yet Carmelus reacheth
 not so verely vnto þe sea / as this same plas-
 ge shal come. Make þe therfore (of daugh-
 ter inhabytes of Egypte) vessels & pac-
 kes to flit thy waye. For Memphis shal
 be desolate & thronedowne that no man
 inhabit hir. Egypte is a fayer fatte wel-
 thy bulloke: but there shal come vnto hir a
 proddeer w a pricke frome the north. Hyr
 hyerde soldyers which ar in hir as fatte
 as bullockis shal take the to their fete: ne-
 ther shal they stande and abyde / for their
 slaughter daye / & tyme of visitaciō shal be
 present.

Of Jeremy the Propheete .ffo. lxxviii
present. The noyse of their enymes shal
sowne in vpon them as hard as yerne. For
they shal come in an hoost & downe slayers
in polayes lyke tre fellers: & hewe downe
hir wodes saith y Lord in ouer any stoppe
or choise. They shal excede y swarminge locust
flyes & be innumerable. The daughter
of Egypt deliuered vp into y power of y
peple of y north shal be ashamed. And yet
agayn saith y Lord of powers the God of
Israel. Beholde I shal byset the pryde of
Alexandria: Pharaos & Egypte/hir gods &
kinges/euen Pharaos & the y truste in him:
And betake the into the power of the that
seke their lyues/euen into y handis of Nes
buchadneser kynge of Babylon & of his
seruatis. And after this it shal be inhabi
ted as before saith y Lord. But thou my
seruant Jacob fere not/nether dreadd thou Is
rael. For so I shal saue y frome a farre &
thy sede to/ fro y lande of their captiuite.
And Jacob shal retorne & haue reste/he shal
be ryche/noma to trouble him. Be not a
frayde my seruant Jacob yet age I warne y
saith y Lord: for I am w y/ & wil make an
ende of al y naciōs into amōge whō I sca
tres y: but of the/ wil I not make an ende:
but correcke the/ & y w discrecion/ for in no
maner wyse art thou innocēt & faultlesse.

The. xlvi. Chapter.

Agens
Pale
styns.

The sermon of the Lorde shewed vnto
Jeremy the Propheete agens the Pa
lestyns before Pharao wonne Gazam.
Thus sayd the Lorde: Beholde / waters
shal come downe frome the northe & ryse
vp into a flowde runninge ouer the lande
and al that is in it / and bothe cytes and
their inhabitours shal howle at the noyse
of the conyng of the armye & stampinge
of their barbed horses / at the makinge of
their charietis & rombsyng of their whe
lis. The fathers shal haue no respecte vnto
to their chylde / their handis shal trem
ble for fere. And euen the same tyme that
he shal be present to destroye al Palestyne
with the other eylandis deuyded from y
lande: there shal come a shauyng and chip
ping vpon Gazam. Ascalon with hir other
halis shal kepe sylence. Ah how longe
wilt thou slaye on swerde of the Lorde?
How longe shal it be ere thou cease? Re
tourne into thy sheath / reste & cease. But
how shuld it cease sith the Lorde hath com
manded it and stered it vpon agens Ascalon
& other cytes vpon the sea coostis?

Chapter. xlviii.

Bitfast
proude
Moab.

Agens Moab / thus spake the Lorde
of powrs the God of Israel. Mo be
to Nebon / for it shal be subuerted / he shal
be

Of Jeremy the prophete. fo. lxxxv

Be ashamed and taken. Also that stronge
 Kiriat Ham shal be ashamed & afrayd / he
 shal nomore be the glorious synninge beu
 ty of Moab. Upon Esobon shal there be
 taken shrewed counsel / Come & let vs cut
 hir awaye from the wombe of the gens
 tyll / so that she be neuer more spoken of /
 the swerde shal so persecute hir. There shal
 a voyce crye frome Hazonaim: Destroy &
 kyl. And Moab is also destroyed / an ou
 te cryinge shal be herde thowgh hir villa
 ges. For weping & waylinge shal sty vp
 ouer al the hanging of the hill of Ruben:
 and this cruel noyse of destruction shal co
 me downe and be herde vnto Hazonaim /
 fle / saue your lyues: And euen vnto y^e Be
 ry haith of the deserte be ye lyke. Because
 thou didist trust in thy stronge defended
 holdis and tresure / thou shalt be taken
 awaye to. * Chamos shal be carryed into * A de
 captiuite / bothe preistis and rulers al to
 gither: And the destroyer shal come vnto ring
 euery cyte / none shal escape. Dales shal
 perisse / and feldis shal be destroyed / as y^e god.
 Lorde hath decreed. Lyfte vp a sygne vnto
 to Moab that she may fle away swiftly:
 hir cytes shal be so desolate that noman
 may dwel in them. Cursed be he that shal
 do this worke of the Lorde deceptfully o:
 D. B. neglis

Bewa
 re / Bo
 me.

The. xlviii. Chapter.

Negligently. And cursed be he that holdeth
backe his sworde from blode. Ful riche &
suer hath Moab ben even from hir yongte
he/and hath sit at reste carelesse in the mid
dis of hir fylthy fast layd by ryches. She
was not yet neuer set a broche/drawne ou
te of one vessel into a nother/þ is to wyth/
she came neuer yet into captiuite/wherfo
re hir verdecure & taste yet abyseth & ends
wreth/& hir vigour & saour is not chan
ches. But so þ daye shal come saith þ lord/
that I shal sende hir trussers/wiche shal
trusse and pak hir by/prepare & ceason hir
vessels but hir pottis & baggis they shal
so make to gither þ Moab shalbe as mis
che ashamed of hir Lhamos as ever was
Israel of Bethel even their owne hope.
Wherfore thinke ye thus/we ar stronge
and valeant to fyght: Moab shalbe de
stroyed & hir cytes shal fleup into ashes.
And hir chosen lusty lance knightis shal
be slayne saith þ kinge whose name is the
Lorde of powrs. Moabs dethe & fall is at
hande / & his miserable calamite cometh
faste vpon:whom al of his facion rowne
be aboute him shal lamente and bewayle/
And as many as knowe his name / shal
saye. Howe happeneth this so stronge a
staffe and so gaye a rodde to be thus alto
broken

Of Jeremy the prophete. fo. lxxxvi

broken: And euen thou to/daughter whiche dwellest in Dibon shal come downe from thy glo: ye & sitte in a dze thyrste. For the destroyer of Moab shal come vnto the/and ouerthrow thy stronge holdes. And thou / oh inhabitres of Aroer shalt stande by the waye & beholde askinge thez that flee escaped/saing what is chaunced? For Moab shalbe confounded & overcome. They shal howle and cryoute/ & tel it for the vnto Arnon that Moab is destroyed. And lyke calamite shal come euen vnto & playns / vnto Holon Jahazam and Mesphat / Dibon/ Nebo / and vnto the house of Diblatthaim/ vnto Kiriathaim/ Bethgarnob and Bethcheon / Kiriath / Bassra & vnto al the cytes of the lande of Moab both farre and nigh. Moabs home shal be alto broken/ and his arme shalbe shaken in pesis saith the Lorde. ye shal make him drunken because * he magnified himselfe aboue the Lorde: And Moab in his domyte shalbe clapped oute with hande dis/and be a laughing stocke to. Shal he not be a laughing stocke vnto the (oh Israael) whiche is fownde amonge theues: Thou shalt be caste forth (oh Moab) for thy deceyte done agens Israael / ye shal leue your cytes and dwell

in rocks

Of this
horne
be. apo
where
now ye
ur bra
cium
culare

* 2. tes.
Moab
theste
deceyte

The. xlviij. Chapter.

in rockes (oh Moabites) & be lyke doves
nestelinge in their hole mouthes. We her-
de of Moabs pryde/ he was al to pꝛowde/
his pryde/his stoughtnes/his arrogācy/
his highe lokis were knowne wel ynou-
ghe vnto me saith the Lorde. But for al
his pryde/yet might not his powꝛe bꝛing
ge a bꝛoute his enforcementis accordinge
vnto his arrogaunte fūrye. Wherfore I
shal yeloute vpon Moab/and crye/Moab
as lowde as I can/so that the dwellers at
the byk wallis shal here & bewayle him:
And euen with lyke lamentacion as I be-
wayle the (oh Jazer) shal I lament the
(oh Byneyarde Sibema/Thy branches
wente ouer the sea:but the branches of Je-
zer reched but to the sea. But into thy har-
uest and grape gatheringe shal this des-
troyer brekein violently. Joye & gladnes
shal be taken awaye frome Charnelus &
fro the lande of Moab as it is now gone
from Charnelus. Ther shal nomore swee-
te wyne come vnder the presse / nor the
casser to the grape gatheringe shal nomo-
re trede in the wyne presse: nother shal
ther be any more cassers at al/whiche befo-
re tyme called & wer herde from Hesebon to
Eleale and Jashaz/ whose voyce was her-
de also from Zoar vnto Hozonaim that
wea

Of Jeremy the Prophete Jo. lxxxviii

weary bullock of .iii. yere olde. ye & the wa-
 ters of Nimrim shalbe desolate to. I shal
 make a vacacion in Moab (saith the Lorde)
 from any more offeringe in highe pla-
 ces and from sensing their goddis. Wher-
 fore/ for Moabs sake my herte moorneth
 lyke an heuy crowde: for they shalbe
 brought into very fewe/ and yet shal these
 fewe perisse to. Euer y her shalbe shauen
 of/ and euer y herde clipped/ euer y hande
 bownde/ and al their loynes gylte with
 sacken. Upon al y house roofis of Moab/
 and in al hir stretis there shalbe wayfinge
 and moorninge. For I shal also breke Mo-
 ab as it were a vyle vessel saith y Lorde/
 Se/ how he fereth and howileth/ se how
 his proud necke is smyten downe: how is
 he now ashamed: Moab shalbe a laug-
 hing stocke and an ensample to al that ar
 aboute him. For thus saith the Lorde.
 Beholde his enymys shal fle to him lyke
 an eagle & stretch forth his wyngis ouer
 Moab. Then shal his wallis be taken/
 and his towers of defence occupped.
 Than shal the hertis of Moabs balcunt
 wayers be lyke a womans herte trauel-
 linge of chylde. And Moab shalbe so sca-
 tered/ that they be nomore any peple/ be-
 cause they extolles themselfe agenst the

We see we no more to Rome.
 Moab get no more pety-
 ce ace. Beware of your her-
 se Moab.

¶

fi. The
 sa. it.

Lorde.

The. xliij. Chapter

Lozde. fere Malbe Into the (of Moab)
and both pitte and snare to / saith ꝑ Lozde.
For he that shal escape feere or perel / shal
fall into the pitte: and he that shal happen
to crepe out of the pitte / shal be taken in
snare. For I shal bringe vpon Moab euen
the hower of their Visitation saith the loz-
de. And they that shal haue strength to flee
shal runne into the fyer of Hesebon: For
oute of Hesebon shal come a gret fyer / and
flame shal fle oute of Sihon and deuoure
both nose noddle and crowne of the stoute
prowde peple of Moab. Wo be to ꝑ Moab /
for thou shalt be vndone of peple of Aha-
mos. And thy sonnes and daughters shal
be led awaye into captiuite. * But I shal se
that Moab shal come a gene here after at
their tyme saith the Lozde. Hitherto is it
prophecied of the plage and vengeance
to be taken of Moab.

* Men-
cion is
here ma-
de of the
falling
of the ge-
ntils.

Ammon
Moabs
brother
how they
were be-
goten of
their fa-
ther by

The. xliij. Chapter.

Unto the chyldeyn of Ammon thus
saith ꝑ lozde. Is Israel chyldelesse /
or wante he an hayer? But wherfore then
dothe your Melchon occupye and sitte in
Gad / and the peple of Melchon inhabite ꝑ
cyte of Gad: For this cause / so / the tyme
shal come saith ꝑ Lozde / that I wil blow up
to batail in Rabbat the cheif cyte of the
chyldeyn

Of Jeremy the Propete Jo. lxxxviii

chylde of Ammon. Rachel shalbe desolate
 and hir Villages bzente by. And y^e chyl-
 dern of Isarel shal possesse them/which be-
 fore kept Isarel vnder saith the Lorde. Let
 Hesebon howle/for it shalbe vtterly sub-
 uerted. Let the towne of Rabboth cry oute
 and gyde themselves with sack/let them
 wayle wandringe aboute their hedges:
 for * Moloch shalbe caried awaye capti-
 ue / Gothe his p^riestis and princes with
 him. Wherefore trustest in thy streames
 whiche flowe in Bayne oh fyerce daugh-
 ter: thinkinge thy selfe so sure for thy tre-
 sure that noman may come to the: Behol-
 de / I shal caste a fere vpon the / & vpon al
 ar aboute the / saith y^e Lorde god of pow^rs /
 And ye shalbe scatred euery man fro other
 y^e non may bringe y^e men fleing / together
 agen. But after this I shal restore the ca-
 ptiuite of the chylde of Ammon. Thus
 spake the Lorde of pow^rs Into Idumea.
 Is ther no wysdome lefte in Cheman: ar
 these men destitute al counsel: Is their
 wysdome turned in to naught: fle/turne
 your backis. Crepe downe into Vallis ther
 to dwell oh citizens of Deban. For I shal
 bringe vpon them the destruccion of Esau
 even the daye / of their visitacion. If gra-
 pe gatherers had come to the / they shulde
 not ha-

his cov-
 daugh-
 ters reb-
 Gen. 19

* Thet
 abemi-
 nable fil-
 thy god.

The cal-
 ling of
 the gen-
 tyls is
 here pro-
 phecies
 The bu-
 den of
 Idumea

The. viij. Chapter

i. Petri
iiii.

not haue lefte y one grape. If theues had
come vpon the in the night / they shulde
haue robbed y at theit plesure. But I shal
make bate Esau and so shewe his secretis /
that they cannot be hid. His sede shalbe
destroyd bothe his brotherne & borderers
to / and himselfe shalnot be lefte a lyue.
Thou shalt leue thy fatherles chyldern
behynde the: but I shal kepethem / and thy
wyderis shal truste in me: for thus said
the Lorde. Lo / they that were thought vn-
worthy to drinke of the cup / dranke it fir-
ste of al: & shuldst thou then go quyte as
innocent? Thou shalt not go quyte as in-
nocent / but drinke as wel as other. For I
swere by my nowe selfe saith the Lorde /
that Bosra shalbe turned into desolacion /
obprobry / contempte and execraciō / & al
hir cytes shalbe a peruetual wilbernes.
For I herde verely of the Lorde a messen-
gre sente vnto the gentylis sayng. Be ye
gatherid togither and come forth agens
hir / Byse vp to bataile: for lo I shal ma-
ke the right smal amonge the gentilis / & cō-
temned amonge men. Thy nowe arrogan-
cy and audacite of thy hyghemynde ha-
the vndone y: because thou contendidst to
inhabit the holes of the rokis of stone / & to
reche vp vnto the hill toppis. But albeit
thy ne

Of Jeremy the prophete Jo. lxxxix.

thy nestes were as hygge as the egles/ yet
shal I plucke & downe oute of it saith the
Lorde. And Idumea shalbe desolate to: Idumea
All that passe forby hy: shal wonder and
bysse vpon al hir miserable calamities.
Euen as Sodom/ Gomor and their cytes
aboute them were subuerted saith & lorde:
so shal noman inhabit Idumea: nor yet
any mortall man dwell in hir. Beholde/as
the lyon cometh vp frome the grene wo-
des of Iordane vnto the freshe plentuous
se pastures of Ethan: euen so shal I thrust
forth hir enemye and sterc him vp to cum-
ne agens hir. But who is this yonge man
whom I shal chose to do this dede: And
who may matche me: Who will wrestle
with me: or whiche one amonge al the her-
demyn may stande in my handis: Wherefo-
re here the counsel of the Lorde/ whiche he
hath taken & begun vpon Idumea. Here
his thoughtis whiche he hath deuised
vpon the citezens of Theman/ that & fesse
of the flocke shal tere them in peeces/ & their
fayrest habitacions shalbe lefte desola-
te/ and they to. The erthe shal crack at the
noyse of their fall: the crye of their boyes
shalbe herde in the red sea. Se/ their eny-
mye now cometh vp lyke an egles/ he shal co-
me flying/ his wynges spred a brode ouer

The .xliij. Chapter.

The bur
ien of
Damask

The bur
ien of
Cedar.

Bosra. And then shal the hertes of the mo-
ste stronge & bolde men of Idumea be lyke
the herte of a woman traueling of chylde.
Upon Damask thus prophesied Jeremy.
Hemath and Arphat shalbe shamefully co-
founded: for they shal here right euil ty-
dingis. They shal runne here and there
for fere lyke the sea that cannot rest.
Damask shalbe faine hertes and flee.
Fere shal ouerwhelme hir: Anguyshe &
sorrowe shal betake and holde hir as a wo-
man traueling of chylde. But shal that
mery cite so populouse be lefte desolate: ye
verely. for euen their yonge men shalbe
smytyn downe in hir stretis: and al hir ho-
ble men of armes shalbe layed a slepe the
same daye saith the lord of powrs. And I
shal kyndle a fyre vpon the wallis of Da-
mask which shal deuoure the houses of Ben-
hadad. Vnto Cedar and the kingdomes of
Hazor which Nebuchadrezzar kinge of Ba-
bylon smote downe: thus sayd the lord.
Arise and go vp vnto Cedar and destroye
ye chyldeyn of the cite. Then shal they ta-
ke awaye their tabernacles / their flockis /
their skynnis with al their armour / stuffe /
and substance. They shal also take a-
waye their Camels / and close them in
with the fere rownde a bounte. He / get ye
penne

Hence at once and crepe into caves there
to dwell of inhabitants of Hazer saith
the Lorde. For Nebuchadzezar Kinge of
Babylon hath decreed and sente his ple-
sure agenste you. Arise and go by to tho-
se ryche folke which dwell so suetly saith
the Lorde: which haue nether gatis nor
doze barres/ but dwell one frome a nother.
Their Camellis shalbe stolen / and their
herdis of beaustis drouen awaye. And I
shal disperse these polled or shaven crow-
nes into euery wynde/ and brynge them
into destruction/ ye and that of eueryone
of their owne familiaris saith the Lorde.
And Hazer shalbe a denne for dragons
and a perpetual wyldernes/ noman shal
there inhabit / nether dwell there any of
the sonnes of Adam. The sermon of the
Lorde shewed vnto Jeremy the Prophe-
te vpon Elam in the begynning of the
raigne of Zedechie Kinge of Iuda.
Thus saith the Lorde of powres. Lo I shal
al to breke Elam his bowe/ the cheif we-
apen of their powet: and brynge vpon
Elam foure wyndis from the fourte pla-
gis of heuen: and I shal weneowe them in-
to al these foure wyndis / so that ther
shalbe no nacion vnto whom Elam be
not come fleyng for socour.

The ser-
mon of
Elam.

The .xliij. Chapter.

For I shal so bringe it to passe that Elam
shalbe a frayd of their enemies / and of tho-
se that seke the synes of them. And I shal
bring upon them a greivous plague of my
furiouse wrathe saith the Lord. And persure
them with swerde tyl I haue consumed thez.
I shal set my sete in Elam / and there destroye
bothe kinge and rulers saith the Lord. But at
laste / in processe of tyme / I shal restore the
captiuite of Elam / saith the Lord. The ser-
mon whiche the Lord spake upon Baby-
lon / and of the sonde of the Chaldeis Unto
Jeremy the prophete. Tel it forth unto
the gentyles and preche it. Give them a toe-
ken. Shew it them / and hye it not. But tel
them. Babylon shalbe taken. Beel shalbe
confounded with shame. Merodach shalbe
taken / his graue images shalbe shame-
fully confounded / and their Idols shalbe
taken. For ther shal come forth agens
them / a peple from the north / which shal
bring their region into a wilderness / that
none may dwell in it / neither man nor be-
ast. For they shal fle and go their wayes.
In those dayes and tyme saith the Lord
the chylde of Israel / bothe they and the
chylde of Juda shal come to gither we-
ping and hasting to seke their Lord God.
They shal aske redely the waye. Unto Zi-
on: and

The cal-
ling of
the gen-
tyls.
Babyl-
on is Ro-
me.
Agens
the king
of
Babyl-
on.
Beel
shalbe
taken.
For
ther
shal
come
forth
agens
them.
A
peple
from
the
north
which
shal
bring
their
region
into
a
wildernes.
That
none
may
dwell
in
it.
Neither
man
nor
beast.
For
they
shal
fle
and
go
their
wayes.
In
those
dayes
and
tyme
saith
the
Lord.
The
chylde
of
Israel.
Bothe
they
and
the
chylde
of
Juda
shal
come
to
gither
we-
ping
and
hasting
to
seke
their
Lord
God.
They
shal
aske
redely
the
waye.
Unto
Zi-
on: and

on: and their faces turned thitherwardes
they shalbe ioyned to the Lorde in a conue-
nant neuer to be broken. My peple were
of a long space losse shepe. My herde
men led them oute of the right waye/ and
made them to wander in mountaynes /
fro mountaynes they wente to tytel hyl-
lis / forgettinge their own bedde: Who so
fownde them/ deuoured them: And euen
their enemyes sayde we synned not / be-
cause they are offenders of the Lorde/ euen
that Lorde whiche is the beutiful glozpe
& flower of rightwysnes/ and the true ho-
pe of their fathers that preserued them.
But ye shal fle from oute of the middes of
Babylon: and get ye oute from the southe
of the Caldies: and shalbe as rammes
that go before & flocke. For beholde/ I shal
stere vp and bringeforth from the north
region an hoste or congregacion of a gre-
te nacion agensse Babylon: which shal
fyghe agensse hir/ and afterwarde take hir.
Their arrowes shal not rebowne void
but steke faste lyke arrowes of an experte &
stronge archer. The Caldies shalbe a praye/
and al hir spoilers shalbe satiffyed saith
the Lorde: Because ye reioysed & glozped
in the breedingdome of my heretage / ta-
kinge your plesure ouer them/ lyke & weas-

The. l. Chapter.

Up Bullok ouer hir grasse / neainge ouer
them as stallandis : your mother shalbe
gretely confounded and she that brought
you forth shalbe ashamed of you. She
shalbe taskall of al gentyls / desolate /
saied laye and dyre. The wrathe of God
shal make hir alforlathen unable to be in-
habited. Whoso euer shal go for bye Ba-
bylon / shal sodenly stoppe and wondre
hyssing at hir plagis. Sette your acaye /
and ordre your hoste agens Babylon clo-
syng hir in rownd aboute. Al þat can handle
a bowe / shote at hir : spare no arrows : for
she haue synned agens the Lorde. Blow
up trumpets vpon hir rownd aboute. She
hath yilded hirselfe / hir foundations are
fallen / and hir wallis be downe. For this
is the Vengeaunce of the Lorde. For they
shal take Vengeaunce vpon hir. And as she
haue serued other / euē so shal she be serued
agayne. They shal caste oute þat sedis man
oute of Babylon / and the spythe man in
tyme of mowinge. For feare of the dente
of þat bloody swerde / every man shal couaye
himself home agayn to his owne nacion
& fle to his countrey. Israel is a poore scat-
tered flocke. Lyons haue scattered them abro-
de. The firste lyon þat deuoured them / was
the Kinge of Assyrius. And þat laste þat shal
al to breke their bones is this Nebucha,

Of Jeremy the Propete. . fo. cxi.

Nerear Kinge of Babylon. Wherefore thus
saith þe lord of power the God of Israel.
Beholde/ I shal visit the Kinge of Baby-
lon & his kingdom/ even as I visited the
kinge of Assyrie. And shal bringe Israel
againe vnto his pleasant pastures/ & they
shal fede vpon Carmelus & Basan: And in
þe mounte Ephraim & Galaad shal they be
wel filled. In these dayes & this tyme saith
þe Lord. If þe wickednes of Israel be sought
for/ ther shal none be founde. If the syn of
Juda be sought: it shal not be founde. For
I shal be merciful vnto this sitel remnant
escaped by me. Ascende (oh auenger) vnto
this cruel & lordely londe & visit his inhabi-
tours: take vengeance & laye vpo their sac-
rifice (saith þe lord) & finishe al þe I haue com-
manded the. The rumour of battail & grete
destruccion shal fle thorow the londe/ men
talking/ How is this grete hammer of al
the worlde/ thus now broken into peeces?
How hapeneth it that Babylon amonge al
þe nacions is thus brought into desolatide
It was I that layd waite for the/ & thou tyme
wast taken oh Babylon / thou wast es-
pyed vnwares/ and thus trapped/ because
thou prouokedst the Lord to anger. The
Lord layd vpon his house of ordinance &
brought forth the dartes of his indigna-
cion.

Rome
hath knu
ked be
ful long

The. l. Chapter.

cion. For this is þe work of the Lorde God
 of powers done of him in the londe of Cal-
 de. These thingis shal come vpon hir at
 laste: They shal breke ynto hir pzeney tre-
 sure houses / & leue hir as bare as stones
 take & caste vpon an heape. And they shal
 so cut hir awaye / that noþinge be lefte
 of hir. They shal destroye al hir haueunt
 soldoyers and put them to dethe. Wo be to
 them: for þe day & howe of their visitacion
 shal be at hande. We thinkeþ / I here euen
 now the noyse / bothe of men fleyng and
 escapen fro the londe of Babylon: which
 voice or noyse shal declare in Zion þe ven-
 geaunce of our Lorde God eue the taking
 vengeance for his temple: and also the
 noyse of men crying: Cal vp agens Babylon
 the multitude of al the bowemen.
 Pitch your tentes agens hir round aboute
 & none escape. Serue hir after hir owne
 dealinge / and as she haue done to other /
 so do to hir agen. For she presumed to bol-
 sely agens the Lorde / euen him that sanc-
 tifyeth Israel. Wherfore hir myghty sol-
 diers shal be smyten downe in the stretis /
 & al hir noble men of warre shal be layed
 a slepe togither in that daye saith þe Lorde
 God. It is I / & I tell it the (* of thow prom-
 yse as nowde. be) saith the Lorde God of powers. For þe
 daye

Rome
 is af-
 nish to
 ape as
 nowde.

Of Jeremy the pꝛophete. — Jo. xciii.

daye shal come / euen the hower of thy de-
sitacion / and the pꝛowde shal fall sodenly
and be al to broken / nomā to lyfte him vp
agene. I shal sette fyre on his cites / which
shal ete by al rownd aboute hi. These thing
gis saith the Lorde of powers: The chyld-
ren of Israel & Iuda shal suffer both a lyke
grette violence and wronge. Whoso shal
take them / shal holde the faste lothe
to let them go. But their stronge auenger
and mighty redemer / whose name is y^e Lorde
of powers shal so defende their cause: &
he wil ster by a dissension amonge themsel-
ues / & sette the chyrche of Babylon tagi-
ther by the eares. The swerde vpon y^e Cal-
des saith the Lorde / and vpon the inhabi-
tours of Babylon / vpon hir rulers / and
vpon hir wyse men / the swerde vpon hir
sothe sayers / & they shal be made folles.
The swerde vpon hir bolde valeaunt / and
they shal be a frayde. The swerde vpon hir
horsesmen / chariets / and vpon al the comen
peple in hir / so that they be al lyke womē.
The swerde vpon hir tresurs that they
be stolen awaye. The swerde vpon their
waters / that they be dyped by: For this
londe is an image seruer / and despyteth in
strange & wondrous inuenciōs. Wher-
fore these cruel insaciabie satyris / with

A. B.

marne

The .i. Chapter.

marmesatts / apes & mermaydes shal in-
 habite hir: net her shal she be inhabited for
 euer: nor dwelles y^e from age to age. Ly-
 ke as God subuerted Sodome & Gomorrah
 their cytes annyed saith the Lorde / euen
 so shal ther here nomyn dwell / net her the
 sone of Adam shal inhabit hir. Beholde /
 peple shal come from the north with gre-
 te power / & many kinges stered bp fro the
 coosts of y^e erthe. They bear bowe & buc-
 kler / they be cruel & mercyles / their noyse
 is lyke a fyerce swarming sea. They come
 hauerig on horsebak / they come forth well
 armed to fyght agens the / oh daughter
 Babylon. The fame of these men once her-
 de / the kynge of Babilons handis shal
 tremble for fere / Anguyshe and sorowe ful
 peine shal holde hym as a woman trauel-
 ling of childe. As the lyd do / cometh bp fro
 me y^e grene fennes of Iordane vnto y^e fatte
 fayer pastures of Eshay: eue so shal I pricke
 the forthwarde & sterc the bp agens hir.
 But whō shal I chose chiefe capitayne to
 do this dede: Who is lyke vnto me: or may
 stryue with me: or whiche one of the her-
 semen may resiste my face: Wherefore heare
 the counsel of the Lorde conceived agens
 Babylon / heare his entete entered agens
 the sonde of Caldēy. That is to wyt / eue
 the

Of Jeremy the Propheete .ffo. xciii.

the most weake and lowest of þe flocke shal
teare them in piēces. And their most ples
saunt placis with their owne selues also/
shal be desolate. Al the worlde shal tremble
a quake at the fame of the taking of Ba
bylon/and the rumoꝛ of hir shal be herde
into a monge the gentyles.

The. li. Chapter.

Thus sayd the Lorde. Beholde/ I shal
stere vp a pestilent wind agens̃t Ba
bylon and hir cytesens whiche ar bete cru
elly agens̃t me. And than shal I sende we
nowers into Babylon/whiche shal wend
hir and destroye hir felse. For they shal
close hir in round aboute in the daye of hir
affliccion. Also vnto the archers and bar
nest men enteringe the walles thus sayd
the Lorde: Spare not hir men of armes.
Of with the hebis of al hir hoste/ that
they maye lye dead thorow the felse of
the Caldes and smyten thorow in hir stre
tes. For Israel and Juda although they
haue filled þe erthe with their synnes: yet
shal they not be forsaken of their God þe
Lorde of powꝛs & maker holy of Israel/ &
so leste vnto the worlde. fle from oute of
þe middis of Babylon: & let every mā save
him

The .ii. Chapter.

himselfe, Let nomā dissemble þ wylkednes
of Babylon. For the tyme of the vengeance
of the Lorde is now present. For he wil
acquyte hir ageyne. Babylon was þ golde
ney cuppe in the lande of þ Lorde. Which
cuppe hath mādē dronke, alþ worlde. Of
hir wyne þ peple hath dronke: wherefore
they ar oute of their wittis. But sodenly
Babylō is fallen / & alto brokē. Bewayle
hir therfore / & laye þ plaster of resyne vnto
to heire wādis / þ if thus paraduētūre she
may be yet heales agayne. But we haue
done our cure (say they) right diligently: &
yet is she not heales. What shal therfore for
sake hir / & go our wayes euery mā to his
owne regiō. For hir iugement is turned vp
vnto heuē & remoued vp vnto þ cloudis.
The Lorde hath layd forth our ryght wyf
nes. Come hit her therfore & let vs put Zio
in mynde of þ worke of our Lorde God.
Sharpe your arrows / & fill your quyvers:
For þ Lorde shal ster vp þ sperte of þ Kinge
of Jude agēst Babylon / eue now redy be
te to destroye hir. For this shal be þ vengea
ce of þ Lorde / eue þ auēginge of his owne
tēple. Lyst vp your sygnes & shyldeś vpā
þ wallis of Babylon / warne watches p
nowe / set keepers / laye good a waite abou
te. And yet nethelesse shal the Lorde do his

resyne
plaster/
the
scriptu.

pur

Of Jeremy the Propheete. Jo. p. c. b.

Purpose decreed vnto þe inhabitours of Ba-
bylon. Whon Babylō whiche haste thy
situaciō by so goodly grete waters / haue
siche riches & so grete trefure / thy ende is
come / thou maist sit downe and tell vnto thy
wynninge. The Lord of powers hath
sworne by his owne selfe to ouerwhelme þe
w men as w locustis / whiche shal anima-
te & encourage one a nother agēste þe. Whi-
che Lord made þe erthe by his might & did
set faste þe worlde by his wysdome & stret-
ched abrode þe heuē by his prouidence. At his
worde / þe waters in þeē ar yse & swell. He
callethe forth þe clowdes frome þe coosts of
the erthe / & changeth thondre into rayne /
& leadeth forth þe wynde oute of his secre-
te place. Every man is but a foole / if thou
estemest him of his conynge. Every man
shal be confounded & callethe or engraue
images. For it is but deceitfully blowme
& framed to gither of lyes / nether is there
any brette in it. Wayne thing is ar they / &
workes worthy to be scorned / in þe tyme of
their visitaciō shal they perishe. The por-
cion of Jacob is fatte vnyke these thin-
gis. But he þe made all thinges whose na-
me is þe Lord of powers / he is þe met rodde
of his heretage. Thou haste scatered ouer
weapens of warre. And I haue for thy sa-
le sca,

The. li. Chapter.

He scatered the gentyles / & dispersed kyng
doms. for thy sake haue I scatered horse
and man / chariet and him that rode in it.
for thy plesure I dispersed men & women /
olde and yonge / bachelers and mayde. for
thy plesure I dispersed the herdsman and
his flocke : the tylman with his catell /
princes and rulers. And now Mal I re-
warde Babylon / al his cyties / and the
Lalies al that calamite whiche they did
to Zion. ye and that your selues lokyng
vpon saith the Lorde. Beholde me here vpon
the / thou perniciousse pestilent hill saith
the Lorde whiche I dooist al the hole worl-
de. It is I (I tell the) I shal stretch forth
my hande vpon the & rolle the downe fro-
me the rockes / and make the a perpetual
burning hil / that no man may take ethe-
re is corner stone / or toppe stone / or foundaci-
on stone at the: but thou shalt be a perpetual
deserte saith the Lorde. Spredde your ba-
nners ouer the londe / blow vp trumpets vpon
the gentylis. Dooe ye the nacions to take
re vengeace on them. Call vpon these king-
doms agens the / Ararat / Minni & Asse-
nez / and tell oute Tiphisar to be agest him.
Bring forth horses lyke swarmes of locustis.
Appoynte forth agens him the pe-
ple of Mesopotamia with their kinge / princes and
al their

there is
now
our bu-
ler: of
nes pe
us & fu
er hanc
etram.
ce

Of Jeremy the Propheete . . . Jo. xcvi.

al their rulers / ye euen al þe hole sonde vnder his empery. The shal the sonde quake and be ful heuy when the counsels of the Lorde shal come agens Babylon to make the sonde of Babylon desolate that nomā inhabit it. The valiant men of Babylon shal nomore defende hir / they shal krece into their holdes / their strenght shal fayl them / they shal be lyke women / hir habitacions shal be bzette / hir barres shal be broken / one poste shal come runnunge agens a nother / and messenger agens messenger to bringe tydingis to the kinge of Babylon / that his cyte is taken on euery syde / and his foores layed and occupyed / hir firmes set on fyre / and the souldyers oute of their witte for fear. For thus saith the Lorde of powres þe God of Israel. Daughter Babylon hath ben in hir tyme lyke a tyme plentifulle felde of corne: but shortly after was come hir reppynge tyme. Nebuchadrezzar kynge of Babylon hath deuoured & indone me / he hath made an empty vessel / & swelowed me I p lyke a dragō he hath filled his belly w my tendernes. He expelled me & toke a waye my substance / & al þe I had lefte & did caste me forth vnto Babylon saith þe inhabitres of Zion / & expelled my blode vnto þe cyties of Iude saith Iherusa

The.ii. Chapter.

Jerusalem. Wherefore thus saith the Lord. Beholde I shall defende thy cause & avenge thy hurte. I shall sowp by hir sea & drye by her laynes / And Babylon shall be lyke moll hyllis or graues. It shall be an habitation for dragons / fear and wondre for that there dwelleth no bodye. Then shall they roze together lyke Lyons and Lyons whelpes when they ar angrie shaking their lockes. In their hete I shall set drynke before them / and they shall be dronken for ioye / and then shall they slepe a longe sleape / from whiche they shall not be waked saith the Lord. I shall lede them forth to beslayne lyke shepe lyke wethers & gotes. Howe was Desach taken: Howe was this noble daughter / flower of al þe erthe thus katched: Howe came Babylon into this wondring stork amonge the gentyls: The sea swelled & arose ouer Babylon which is ouerwhelmed with hir grete waues: Hir cytes ar desolate / hir sonde ouer growne þe noman maye come to it / a sonde wher tyll noman dwelleth / nor yet any sonne of

* The Adam maye passe thorow it. And euen þe Bishoppes & plocke oute of his mouth that thinge whiche gods of che he hath so swelowed yn / And those folke of Rome. He shall nomore swarme so faste to him.

Also the

Of Jeremy the Propheete. Jo. xcviij.

Also the waste of Babylon shal fall downe
we. Gette ye oute frome the myddis of it
my peple/and let every man save him selfe
from the furiose wrathe of the Lorde.
Let not your hertis faynte nor feare at
every rumour that shal be herde in the sonde.
For yere by yere shal ye hear newes &
diverse tydings/nom this & then & strā
ge tyrannye and wyldnes/soden & ofte
chaunge of rule and empery. More over/
Beholde/the daye shal come that I shal dis
sete the grauen images of Babylon into
the utter shame & confusion of al the re
gion: & hir mooste dere beloued shal spe dede
in hir. Heuen & erthe and what so enner is
in them shal reioyse vpon Babylon/when
these destroyers shal come vpon hir from
the northe / saith the Lorde. As Baby
lon thre wdowne the dereloued of Is
rael:even so shal the beste beloued of Ba
bylon be thronedowne throuout al the
realme. ye that fle from the swerde / spee
not stonde not still. Remēber the Lorde in
the mean tyme/euen from a farre. And let
Jerusalem come into your minde. For we
shamed to here of & obbaydes: very sha
me made us to hyde our faces/to se & alas
ants come vnto the holy house of & Lorde.
Wherefor lo/the tyme shal come(saith the



Lorde)

The xi. Chapter.

Lorde) that I shal bise the graue images of Babylon that they shal toze lyke beastes falling downe thowout al þe region. If Babylon be extolled vnto heuyn / ye & defende hir power wíth the neuers so highe altitude: yet shal I sende hir destroyers / saith þe Lorde. A noyse ful of complaunte of Babylon / & grete destruction / shal be herbe frome the sonde of. Telle when the Lorde shal destroye hir: and shal caste oute of hir / her proude rufflyng wherby they haue swelled & be blowne vp lyke waues of the maigne sea / & made so grete crackis wíth the their wordis. For ther shal come vnto hir (euē Babylon I meā) destroyers: whiche shal take hir balaunt men & breke their bowes. For the Lorde is redy to requyte them / and the Lorde shal rewarde them abundantly. Also I shal make dyssiden (saith the Lorde) hir prynces / wysemen / rulers / hir myghty men / that they shal slepe continually / neuer to a wake saith the kynge / whose name is the Lorde of powers. Thus saith the Lorde of powers. That metuelous thicke wall of Babylon shal be vndermyned & ouerthrowne: and hir proude highe gates shal be brete. And what so euer those gentyles and people haue

Of Jeremy the Propheete. fo. ccviii.
pse haue wrought with so grete and wery
laboure: it shal perysshe and be bzent by.
The commandement that Jeremy & Pro-
phete commanded Sarie/ sone of Nerie/
sone of Mahasie: when he shulde go with
Zedechias kinge of Iuda vnto Babylon/
the fowert h yere of his raigne. This Sa-
rias was cheife tresurer. Jeremy wrote
al þe calamite that shuld happen vnto Ba-
bylon/ in a booke: that is to witte al these
sermons whiche ar wyrtē agens the Baby-
lon. And then he bode Sarie. When thou
comest to Babylon: se thou reddest al these
sermons sayng: Forde thou haste decreed
vpon this place vtterly thus to destroye
it/ that no man inhabit it: neither man nor
beast: but to be desolate for euer. And when
thou hast all redde þe hole booke: thou shalt
take a stonne to it/ & caste it into the ri-
dis of Euphrates / sainge. Euen thus
shal Babylon synke awaye / and be we-
ryed synking dowe vnder the burden of
thaffliccions which I shall laye vpon hir/
that she shal neuer moze ryse agayne.
Hitherto ar continued the sermons of
Jeremye.

The. lii. Chapter.

D. ii.

Zede

The lii. Chapter.

lii. Res. **Z** edechias was xi yere olde / when
gum he began to raygne: and raigned in
xxiii. Jerusalem xi yeres: his mothers name
a. ppv. was Hamital / daughter of Jeremy of Roba-
na. And he did euil euen in the eyes of the
Lorde / and that in al poyntis as did Joas-
chim / because the Lorde was angrie with
Jerusalem & Juda / vntil he had caste them
oute of his syght. Zedechias fell from the
Decem kyngdome of Babylon: wherfore in the ix yere
byr of his raigne / the x daye of the x moneth
Nebuchadrezzar kyng of Babylon
cam with al his hoste vnto Jerusalem / &
beseged it / but werkeis droue rownd aboute
it. And the besege of the cyte enduered vnto
the xi yere of kyng Zedechias. And in
June. the x daye of the iiii moneth / the cyte was so
fameished / that there was no foode for the
peple of that lande. Then did all the men
of armes breke forth and fled from the cyte
by nyght / coming forth by the waye to
the gate of the two wallis / thorow the kinges
orteyarde / the Chaldees compassinge
the cyte rownde aboute: & yet wente they
their wayes toward the playnes. Then
persegued the hoste of the Chaldees / and toke
the kyng Zedechias in the felde of Jericho /
wher al his hoste was now scatred awaye
from him. And when he was taken: they
led

Of Jeremy the Propheete. fo. xcij.

led him to Babeltham vnto the kinge of
Babylon in þe lande of Hemath. Where he
gaue iugement vpon him. And the kinge of
Babylon slew Zedechias sones before
his eyes: & slew also the rulers of Iuda in
Babeltham. And then he put oute Zedechias
eyes / and bounde his fete togither / and
brought him to Babylon / and put him in
custodie or prysone tyl he dyed. The
daye of the vii moneth / the xij yere of the
raigne of Nebuchadzezar kinge of Baby
lon / came then Nebuzaradan chiefe ouer
his hoste & deputye for the kinge vnto Je
rusalem / & did set fyre on the house of the
Lorde / on the kinges palace / on al þe hou
ses in Ierusalem / and so brente vp al the
goodly and grete houses. Moreover al the
hoste of þe Caldees / ther being vnder this
cheif capitayne throwdowne the wallis
roundaboute Ierusalem. And the residue
of the peple there lefte in the cyte / & sicke
as fled to the kinge of Babylon with the
multitude of the artificers left behynde /
Nebuzaradan tharcheiften ouer þe hoste ca
ried a waye with him. But the pore peple
of the lande / Nebuzaradan cheif capitayne
left behynde still to plante and kepe þe vy
nes and to tyll the feldis. The brasse pi
lers that were in the house of the Lorde

The. lii. Chapter.

with their fete / and the grete brason lauer
in the house of the Lorde / the Laldes bro-
ke in pices / and caried awaye all the me-
tall of the into Babylon. The Kalderns /
tonges / knyues / spynkles / spones / and
all the brason vessels wherewith they mini-
stred / they toke all awaye : water pottes /
hippes wheryn they put sense / takerdis /
basons / candelstickis / morters / cuppes /
of whiche some wer al of golde and some
syluer / the cheif capitayn toke awaye w
him. The waight of bothe the pilers & of
but one of the lauers / & of the vii brason
open that bozedy the sockets or fete / whi-
che kynge Solomon made for the house of
the Lorde / the waight (I saye) of the metal
of all these Jewels and vessels was aboue
mesure . For one piler was vii cubits
highe / and the rope that went aboute it
was vii cubitis / and it was fower syn-
gers round aboute / and vpon y toppe of
this rope / was ther staderds of brasse / of
whiche eche was v cubitis highe / & ouer
these toppestonderds was ther a kel or
vette closinge round aboute the pome gra-
nets ; and al was of brasse. After this ma-
ner wer bothe the pillers facioned and
garneished with pome granets / of which
ther wer lxxvi. & al hanging / as it were
in the

Of Jeremy the Propheete. Jo.c.

in the ayer / closen vnder this kell. This
Nebuzaradan the cheif capitayn / take Sars
rias the cheif preist and Zephoniam the
preiste next vnder him and the iii keepers
of the bestre. And oute of þe cyte he toke a
gelbed man / which was master of the kin
ges garde / and vii men that wher the kin
ges seruats which were fownde in þe cite.
And at laste / he toke awaye the cheif scr
be / whose offyce was to byll the peple into
the hoste / with lo other men / whiche were
of the peple of the lande and fownde in the
cyte. These (I saye) this Nebuzaradan the
archeiften toke awaye. And caried them
to Reblatha vnto the kinge of Babylon.

And the kinge of Babylon slewe them
in Reblatha in the lande of Mes

math. And thus was Iuda

translated a les capti

ue oute of their

owne lan

de.

D.iii.

The

The Lamentacions.

This is the some of the peple led awaye
into captiuite of Nebuchadzezar.

In the vii yere of his raigne he
led awaye. iii. M. . c. . xliii. In
xviii yere of his raigne. Nebu
chadzezar led awaye captiue
from Jerusalem. viii. L. men
and. xxxii. The xxiii yere of Nebucha
dzezar / Nebuzaradan cheif capitayn & ru
ler ouer the Iwes / led awaye vii hundred
c. . xlv. The hole some of al the captiues
iiii M. and. vi. L. It came to passe in x day
xlviii. yere of x captiuite of Joachin king
geof Iuda the. xlv. daye of x vii moneth:
x Neuil Merodach kinge of Babylon / x sa
me yere x he raigned / wolde restore Joa
chin kinge of Iuda vnto his dignite: and so
brought him oute of the prison: And the
re talked with him very ientely: And or
dered him a kingis seat aboue the place
of other kingis that were in him in Baby
lon. He charged x clothes of his captiuite.
And he did ete at the kinges coste al his
lyfe. Also he had his syunge continually
geuen him of the kinge of Babylon / for
euery day: a certayn allowed him vntyl
he dyed.

The

Of Jeremy the prophete. fo. l. i.

The lamentacions of Jeremy. Which he did
sit & weep & moorninge vpon Ierusalem: & vpon
the miserable fall of the Iwes: after that Iuda
was led a waye into captiuitie: and Ierusalem
left desolate/lamenting on this maner. Eue-
ry Verse hauinge before it orderly an he-
brew letter after their. A. B. C.

The. i. Chapter.

Alph.

How now sitteth this cyte
as a lone/some tyme so popu-
lose: Whiche was the moste
haunted amonge all nacions/
how is she now become so ly-
ke a wedowe: Oh lady of prouinces/how
art thou thus distressed and brought vnder
her tribute?

Beth.

She passeth ouer the night waking and
weepinge. She watereth her chekis with
bitter teares. For ther is not one of all
louers that wil confort her/euen her next
frendis abozre her/and are become her eny-
mes.

Gimel.

Iuda is taken/for her lying downe/and
for her manifolde false worship she now
dwelleth amonge the gentyls. She hath
lytel reste. Every man that persued her/
toke her. And she dwelleth amonge her
enymes.

Dalet.

The wayes to Zion/moorne: because no

D. B.

may co

* Her lo-
uers and
nexte
frendis
are her
goddies.

* Gen-
tyls are
haithen

The Lamentacions

may come vnto hir solempne festis / at hir
gates ar desolate. Her priestis wayle: hir
maydens vntyred ar right carefull and
she hirselfe hath a sorrowful herte. He.

Her enymes flew vpon hir hed / & scorn-
efully reuyled hir: for the Lorde scour-
ged hir for hir manifolde synnes. Her chyl-
dren were droun a waye captiue before
their aduersaries. Dau.

: All the beutye of the daughter Zion is
perished & gone. Her rulers ar lyke rams
mes / that can fynde no pasture. They be
so tagged and harped awaye before their
persuers / that they ar bethlesse. Zain.

Jerusalem remembzeth both the dayes
of hir affliction and rebellion / & also the
dayes paste of hir wealy prosperite / euen
whylis hir peple fall downe vnder their
aduersarys handis / no man to helpe them.
Their enymes beholde them / and scorne
their sabbath dayes. Beth.

Jerusalem for hir abominable and so
manifold synnes / is thus translated &
tossed from place to place. All that loke
vpon hir / cōtempne hir: for they sawe hir
shameful secreete partes. Euen she hirselfe
bewayleth her state being a shames of
hir owne selfe. Tet.

Hir vnclemes runneth downe rounde
about

Of Jeremy the Prop. Lxxxi. fo. l. ii.

Gone by hir helis / she cōsydered not what
wolde folowe and be her ende / & so to haue
come downe from hir pryde: wherfore she
sitteth cōunfortlesse / nether can she save
hirselle. Lorde beholde my affliction / for
my enymie preuaileth agens me. Jos.

Her enymes stretch forth the their handis
vnto al hir moste precious thingis / euen
before hir owne face. That is to saye / she
sawe the haithen come in and oute of hir
holy secreete place of the temple / which
thing I forbode / that is to wit that they
shulde not come into thy chirche. Laph.

All hir peple sought their brede with
wayfinge / euery man leyde out his moste
precious inwellis for meat to saue his lyfe.
Se Lorde and beholde how vile I am
made. Lamed.

O ye all that passe forby this waye /
Beholde and se: If any sorrowful heuyne
hath so plucked down any as it hath done
me / with whiche sorrowe and heuyne the
Lorde hath scourged me in the daye of his
terrible wrathe. Mem.

He sente down fyre frome aboue into
my bones / he sente a nette for my fete /
and threwe me wyde oren: He left me des
solate / and in a perpetual mourninge.

Ruy.

The

The Lamentacions

The yoke of my trasgressions/his hande
he speedely prepared: He lyfted me vp and
wrothe it aboute my neck/my strength fil
away. The Lorde betoke me into the han
dis of them whence I could not delpyer my
selfe.

Samelch.

The Lorde destroyed al the grete men
that were with me: He bode me to a feste of
the destruction of my no. yn chosen. Euen
as in the wyne presse/the Lorde pressed out
the birgen and daughter Iuda. Aiiij.

Wherfore/I wepe and my eyes water:
for farre fro me is any counforter/whiche
shuld restore me to my selfe agene. My son
nes are caste oute of the dores/for my eny
me hath preuayled.

Pe.

Zion splayeth her handis a brode/nether
is ther any that wil confort hir: the Lorde
hath brought vpon hir thenymes of Ia
cob round aboute hir: And Jerusalem
standeth in y^e middes of them lyke a men
struouse woman.

Zadik

The Lorde verely is rightiouse/but I
haue offended his presence. Hear (I besech
you) al manner of peple/and consyder my
heuynes: My maydes and my yonge men
are led awaye captiue.

Kaph.

I call my louers/but they deceyue me:
I call my priestis and the alder men of my
cyte:

Of Jeremy the Propheete Jo. L. iii
eyte: But these are all perished in the tyme
of famyn seeking to sustayne their lyfe.

Res.

Beholde Lorde/for I am sore scourged/
my bely rombleth/my herte wambleth in
me/and I am withoute for the ful of bit-
ternes/the swerde maketh me a wydewe/
with in I am lyke dethe. Sin.

They hear my waylunge/but they cease
to counforte/Al myne enymes hering
of my calamite/reioysed. For thou didist
cause it. Thou shalt call and bringeforth
a tyme/when they shall be made lyke me.

Thou.

Thou shalt cast vpon them grete calas-
mite: Thou shalt pluck them a waye for
their wykednes: even as thou hast cutte
me a waye for myne. My sorrowful moo-
ning is endlesse: & my herte is ful heuye.

The. ii. Chapter Aleph.

How hath the Lorde derkened the
daughter Zion in his wrath: Has
he so scattered the noble lande
of Israel from vnder heuen that he hath
forgotten his fotehole in his anger: Betwixt Iuda is
The Lorde casted downe hebelinge al here cal
the gloriousse bentye of Jacob/with oute les/god
any fauour: He throwedowne in his mēd, his for-
gnacion the stronge defensis of the daughter stole.

ter Ja.

The Lamentacions

ter Iuda: a layd them on the erthe: he prophaned hir kingdome a rulers. **Gimel.**

In his heuy wrathe he alto broke the power of Israel. He caused Israel to be handseles of their enymes: and burned vp Jacob with the flame of fyer wastinge all rownde a bouthe. **Dalet.**

He bente his bowe lyke an aduersarye/ and stretched forth his right hande lyke an enymye: a destroyed al thingis plesant to beholde in the tabernacle of the daughter Zion: he powered forth his wrathe lyke fyer. **He.**

The Lorde became an enymye/ a throwe downe hedefinge Israel: he casted downe al their palaces/ with the al their stronge defenses/ a encreased heuyenes euen perpetually vnto the daughter Iuda. **Dau.**

He also dispersed hir tabernacle which was lyke paradysse/ and did put downe hir solempne festis. The lorde did oute of mynde in Zion solempnities a sabbath dayes: a in the fury of his indignacion a wrathe/ he layed open kinge and preiste for every obprobrious reuelinge. **Zain.**

The Lorde repelled his owne auter/ he was angrie with his secreete holy place/ and gaue vp hir wallis with turrettis into the handis of their enymes/ which made a

Of Jeremy the Pro. Lha. ii. Ho. L. int
be a noyse in the house of the Lorde as it
had ben in one of their solempne festis.

Heth.

The Lorde determined to destroye the
wallis of the daughter Zion/ he drew for
the his syne and turned not his hande tyl
he had cast it downe: wherfore the turret-
tis with the wallis thzone downe moore
ne bothe togither.

Acth.

Our gates were caste downe to þ grounde/
their barres wer also broken. Our kin-
ges and rulers wer led a waye into the
baithe. They ar without lawe & prophete/
a vision from the Lorde.

Jod.

The aldermen of the daughter Zion sit-
te downe with sylence on þ grounde/ their
headis bespreiged with ashes/ & them-
selues girt with sack. The Virgens of Je-
rusalem cast downe their headis to the
grounde.

Laph.

Abundance of teiris wasted my eyes/
my bowels rombled with in me/ my syuer
was powerd forth vpon þ grounde for the
destruction of my peple/ when the chydren
and sonkingis famesshed and filldowne
in the stretis of the cyte.

Lamed.

Such when they wolde saye to their mo-
thers/ where is the meat and drinke: And
as they thus sayd/ they filldowne in þ stre-
tis as

The Lamentacion

tis as men wounded / and some leete their
lyues in their mothers bosomes. **Mem.**

By what thing might I certifye the / to
what thinge might I compare / oh daugh-
ter Ierusalem: what thinge might I ly-
ken the to: withe what thinge might I con-
ferre the off Virgen and daughter Zion:
For thy destruction and wounde is a sea
immeasurable: Who maye heale the: **Num.**

Thy Prophetis looked the forth the Bayne
and foliſſhe thingis / nether wylde they
utter and tel the thy wickednes / that they
might haue turned a waye thy captiuite:
But they looked forth faſſely burdens for
the & deceyuable diſpersions. **Santech.**

All that passed forby the / clapped their
handis at the / they hyſſed and wagged
their headis vpon the daughter Ierusa-
lem saynge: Is this the cyte that every
man prayſed to be so fayre in which al
worlde delighted: **Alm.**

All thy chymies mocked & moewed vpon
the / they hyſſed & greined saynge / let vs
deuoure / for the tyme is come: that we lo-
ked for: we haue founde and ſene. **De.**

The lord hath performed his thought
and fyniſſhed his worde decreed in tyme
paſte. He hath destroyed and ſpared not:
He hath made thynne enemye glad ouer
the / and

Of Jeremey the p^ro. Chap. II. Jo. L. V.

the/ and exalted the power of thy aduers
fayrys. **Zadic.**

Let thy herte crye vnto the Lorde of cy
te/ daughter Zion. Let thy teis flow out
like a ryuer daye and night/ take the to
no reſte/ nor let not the apple of thy eye
ceasse. **Kuph.**

Aryſe and praye be night in the beginn
ge of the watche/ power out thy herte by
the water befoze the Lorde/ lyft vp thy han
dis vnto hym for y^e kyues of thy fylons
which periffhe for honger in the ſtreets/ &
endis of euery ſtreet. **Res.**

O Lorde beholde/ wherefoze haſt thou
thus plucked vs awaye: hath it any wyde
re be ſene women to haue eaten their owne
chyldeyn of a ſpawne longe? Haſt thou be
ſene p^rieſt and p^rophete ſlayne in the ſe
crete holy place of the Lorde? **Syn.**

Yonge and olde ar layd with oute on the
grownde/ my maydes and yonge men ar
ſmytēdowne with ſwerde whom thou ſle
weſt in the daye of thy wrathe/ thou haſt
ſlayne and not ſpared. **Thau.**

Thou calledſt my neighbours a ſoute
me/ lyke as vnto a ſolempne feſte/ & ther
eſcaped none/ nor yet any left in y^e daye of
the wrathe of the Lorde. What I nourif
ſhed & encriaſed/ my aduerſarys conſumed.

p

The

The Lamentacions

The.iii.Chapiter.

Alaph.

It is I that am the very man which
haue felt the miserable calamite by
the staffe of his wrath.

Alaph.

It is I whom he droue and led/but yet in
derkenes and not in light.

Alaph.

Agensf me he turned and moued his han
de at all tymes.

Beth.

He made olde my flesshe and skyne/and
broke my bones to powder.

Beth.

He buylded agensf me/and cldsd me in
with gall and labour.

Beth.

He did sette me in Derkenes as dead
men for euer.

Gimel.

He hedged me in rownd about that I cou
de not scape/and layed moze waight vpon
my gyues.

Gimel.

Ye and albeif I crye and make supplica
cion/yet he repellseth my prayer

Gimel.

He stoppes my waye with fower squa
res stones/and made croked my pathes.

Daleth.

He became a waite laynge bere for me/
a a tydn in a prey place.

Daleth.

He inuerted my waye and disapoynted
me of my iourney/he made me desolate.

Daleth.

He bente his bowe/a dis sette me vp his
marke to shote at.

He.

He sens

Of Jeremy. iii. Chapter. Jo. L. vi

He sente his arrows into my raynes. He.
I was made a fable/and a perpetual ies-
ting stok to all my pepse. He.

He satisfyed me with bitternes and fille-
led me with wormewode. Dau.

He knocked out my tethe w a stone/ & spue-
ned me rolled w his fete in p duste. Dau.

He did put me from al maner rest/so p I
haue no remeberace of any goodnes. Dau.

Thus therfore I thinke with my selfe.
I am vtterly vnsone and altogether for-
saken of the Lorde. Zain

Remember my affliction/my violent in-
jury/wormewode and gall. Zain.

My soule/in earnestly remembryng these
thingis/melteth a waye in me. Zain.

Whyle yet I call these thingis vnto my
mynde/I come thus agene to hope. Heth

That p mercyes of p lorde ar al not wa-
ked/ & his goodnesse ceasse not. Heth.

Thy grete faithfulness is lyke the fres-
he morninge. Heth.

The Lorde is my parte saith my soule/
wherfore I truste in him. Teth.

The Lorde is good vnto p faste beleu-
ge soule p seeketh & asketh after him. Teth.

It is good/paciently to suffer / and sof-
tely to waite for that sauing helth from
the Lorde. Teth.

The Lamentacions

Wh how goodly a thing is it/ for a man
to take and beare the yoke even from his
youthes?

Jod.

He sitteth alone ful still/ that is content
te with himselfe.

Jod.

He setteth his mouth vnto þe erthe: if pa
raduētūre any hope wil offer hir selfe.

Jod.

He offereth his cheke vnto the smyter /
It is wel content with obprobrye.

Laph.

For the Lorde neuer forsaketh: nor spur
neth vs a waye for euer.

Laph.

But if he cast vs of/ yet for his abun
dant mercey/ he forgeth agene.

Laph.

For he scourgeth not/ nor repelleth not
the chyldern of men of berte and mynde.

Lamed.

(As though he wolde breke & trede vnder
his fete al that he bownde in prison
on the erthe)

Lamed.

To auoyde & turne from mannis iuge
ment/ in þe sight of þe most highest.

Lamed.

Nether to hope vniustly any mannis car
se/ the Lorde knoweth it not.

Mem.

Who then dare saye/ þe any thinge is do
ne w^oute goddis comandement?

Mem.

Both good & yll/ go they not forth of þe
mouth of the moste highest?

Mem.

Wheryn then is man yet lyving so stry
ge: He is baseant in the goodly actes of
synne.

Run.

Let vs therefore seeke & remember our
own wayes / & turne to y^e Lorde. *Am.*

Let vs lifte vp our hertes & handes vnto
to the Lorde which is in heuen. *Am.*

We be verely y^e synners & the disobedient:
but thou shalt thou not forgiue. *Samech*

Thou hast garnest thyselfe wth wrath /
and persued vs / thou hast slayne vs with
out grace. *Samech.*

Thou hast garnest thyselfe with a clowd
se / that our prayer shalbe not pearse thou
row vnto the. *Samech*

Thou hast made vs the byegges & ditte
euen abiectes of all peple. *Am.*

All our enymes potted and mooued with
their mouthes vpon vs. *Am.*

fear / stare / a liftinge vp & a throwing
downe chaunced vpon vs. *Am.*

My eyes gushed out water for the throu-
gng downe and brekinge of the daughter
which is my peple. *Pe.*

My eyes power out water & ceasse not /
because ther apereth no reste. *Pe.*

When wilt thou se and beholde vs (o
Lorde) from heuen? *Pe.*

My eye wasteth my herte / for al y^e daugh-
ters sake of my cyte. *Zadic.*

My enymes hunted me harpely lyke a
birde / y^e & that with oute a cause. *Zadic.*

p.iii. They

The Lamentacions

They thrust downe my lyfe into the
pitte/ & layed a stonne vpon me. **Zadic.**

They powred water vpon my head/ & I
sayd: now am I done. **Kuph.**

I called vpon thy name (oh Lorde) euen
from a right depe graue. **Kuph.**

And thou herdest my voyce/ and turnedst
not thy eares fro my sobbing and crying.
Kuph.

Thou didist come to me/ euen when I cal-
led vpon y: saying vnto me/ be not a feyde.
Res.

Lorde thou defendedst my cause/ and re-
bmedst my lyfe. **Res.**

Lorde thou sawest my synnes/ take vp/
and defende my cause. **Res.**

Thou espyedst all their study to hurte
me/ & all their counsel agens me. **Sin.**

Lorde thou herdest their obprobrious
renyngis / and all their thoughtis to
hurte me. **Sin.**

And thou herdest the lippes of them that
stode vp agens me/ & their conspirisone day-
ly conspired agens me. **Sin.**

Thou seist their downsittinge and vp-
standinge: * I am the mater of their songes.
Thau.

Requyte them (Lorde) after the worke
of their owne handis. **Thau.**

Reuocaz

They
ake
nges
me.

Of Jeremy the Propheete. Fo. c. viii

Bestowde them the harpe of their owne
herte/euen their owne curse to light vpon
them. **Chan.**

Follow vpon them/Lorde/with thy in-
signacion/and pluck them vp by the rotes
from all that are vnder heuen.

The.iii. Chapter. Akeph.

Ah/How is the golde thus dimmed/
his so orient colour chaged? How are
the stones of þe holy temple dispersed & stre-
wed vnto þe endes of euery strete? **Beth.**

The noble sonnes of Zion / some tyme
decked with the purest golde: How are they
now lyke erthen potsherdis made with þe
potters hande? **Gimel.**

These* Hamites geue souke their whelpes
in their bare brestis: but þe daughter of my
peple/now lyke a wyld beast/dwellet in
the wyldernes lyke Struthions. **Daleth.**

The soukelings tongue cleued to the ro-
se of his mouthe for thirst: the cytelons
asked brede/ but ther was none that wol-
de* geue it them. **He.**

They that fed somtyme delicately/dyed
in þe stretis: & they that were brought vp in
purple were now cledde in a torde. **Vau.**

And þe synne of þe daughter of my peple/
is reputed greater then the synne of Sodom
me subuerted in the twinkling of an eye.

P.iii. with

* Men
maides
dragons
or such
other m
sters.

* Dr. &
ke it thy

The Lamentacion

without any mannis hande. **Zach.**

02 cor
all.

Neither Nazareus were wyter then the mo
we or mylke / they were roidier than the
admirable or any of the oother precious
stones / their freshe beate did shyne like
the Saphyre. **Heth.**

But now is their beate blacker than the
very darkness it selfe / thou woldst not
know the in the streets / their skynnes clea
ue to their bones / they be withered by lyke
a drye block. **Heth.**

The slayne with swerde were betwixt at
ease / then those that perished for hunger /
whiche famished for the fannyng of y^e ferde
Jos.

The women naturally full of pyte / feed
thed their own chyldren with their own
handis / to eat them in that miserable fa
myne of the daughter of my peple. **Jos.**

The Lord fineeth his wrath & powe
red forth his hot indignacion / and did set
te fyre on Zion / which deuoured his for
gacions. **Lames.**

Neither the kinges of the lande / nor yet
all the worlde / woldenot haue belened / if
their enemyes shuld euer haue comen yn
thorow gatis of Ierusalem. **Dem.**

Whiche thinge / not withstandinge / yet
came

came it to passe/ for the synnes of her p^ro-
phetis / and myscheif of hir priestis / wh^o sh^e
shed in hir the bloude of innocents.

Am.

So þ these blynde betells went staggering
in the stretis / wrestlyng with blo^d * em-
so: saynge yet in þ mean ceason / we maye b^ewee-
not to touche their clothes. Sam^ech. w it þ

But cryed vnto every man: fle frome blode.
blodeshedinge / auoyde / get ye hence / tou-
che them not. Nethelesse thus sayng / they
cause men to be burned / to fle frome place
to place / & at laste neuer more to inhabite
their owne countreye. Am.

Wherfore the grimme countenance of the
Lorde hath banished them / neuer more
to beholde them: for nether they their sel-
ues reuerently feres the face of the priestis
nor yet had thy any pyte of their elders.

pe.

Wherfore euen yet our eyes dazel and
fayl / while we loke for our day n helpe se-
king besely sicke folke that canne not hel-
pe vs. Zadic

They layd a waite and made slyber
our pathes / so that we coude not go in the
stretis: then was our ende come / our day-
es wer done / our departing was present.

Kaph.

The Prayer

Our persuers were swyfter then the
egles of the ayer / they persued vs in the
hillis and layed awaite for vs in þe deserte
Res.

* Cryste
* defende
us.

The breath of our mouthe / euen * Mesa-
sias the Lorde / shalbe taken for our syn-
nes: of whom we saye / þ in his * shadewe
we shalbe saued emonge the Gentyles.
Shin.

Thou therfor ioye & begladde daughter
Edom / which doist inhabit the londe of
hus: for into the shal come the cuppe of
the whiche thou shalt be made moyste in
drinking therof. Chau.

Thy synne is fynished (o daughter
Zion) he shal translate the nomore: but thy
wisednes / o daughter Edom / shal he dy-
set / and translate the for thy synnes.

The prayer of Ieremye.



Remember Lorde what we
suffer: se & beholde our ob-
probrye. Our heretage it
turned into aliauntis / and
our houses into strangers.
We are carefull fatherlesse
chyldeern / and our mothers sitte housbon-
des.

Bless. We bye our own water whiche we
 drynke: & we bye our wode with moneye.
 Persecuciō hangeth ouer our neckis. We
 labour & yet ar lyke to haue no reste. We
 once yssed our selves bownde vnto the
 gypciōs: but nowe ar we in like bondage
 vnder Assur to: that yet at f lyste wyse we
 mought thus cte our b:ede. Our fathers
 were spynners/whiche nowe be gone/ & we
 bere their iniquytes. The bōde/ & seruāts
 ar become our lordes & rulers/ nomā to de-
 lyuer vs oute of their hādis. We gete our
 lyuinge w grete perel of our lyfe for the
 drought of the deserte: our hyidis be tan-
 ned & parched as it were in an oune/ so ou-
 gely is our stormey famyn. They defyled
 womē in Zion/ & Virgens in the cytes of
 Juda. The rulers ar hanged vp with the
 handis of their enemies. They did disreue-
 rente the face and persone of the elders &
 fered them nothing at al. They drew the
 yongemen aboute by the mābers teryng
 out their bowels / and hanged vp laddis
 vpon the treis. The elderly men sate no
 more in iugemēt at the gates/ & their yon-
 gemen playd nomore vpon their musyke
 instrumētis. Our hertis ioye fayled. Our
 mery quere is turned into moornige. The
 crowne

Epodi
 pp. deu
 tero. v.
 Jerem.
 p. xi. &
 Ezech.
 p. vii

Of Jeremy the Prophete.

crowne of our headis fallen of. As lasse
for sorowe & euer we so sinned. For our
synnes our hertis moorne/ & our eyes be
wasted wth bitter teris for & mounte Zion.
Whiche is now so desolate/ that fowes rā-
ne in it. But thou (oh Lorde) whiche ab-
dest for euer/ and thy seat roial thozout al
ages: wherfor forgettest thou vs for euer?
Why forsakest thou vs so longer. Conuer-
te vs vnto the (oh Lorde) and so shal we
be conuerted. Renewe and restore vs our
dayes as they haue ben in tyme paste. For
thou hast now repelled vs longe ynoughe/
& ben angrie with vs aboue mesure.

The ende of the Prophete Jeremy:
translated by George Joye.

An. M. D. xxviii. Menſe Mai.

To supplie the leſe/ take here (Tryſte
reder) that goodly and godly ſonge of
Moſes. Where wth thou oughteſt now
gloriously to magnifie & prayſe God
for the deſtruction and thzoyng downe
of our cruel Pharao the Biſſhop of Ro-
me: no nother wyſe then did Moſes and
his chirche loane him for drownyng of
Pharao: whiche Pharao fygured our
bloody Biſſhops of Rome.

The songe of Moses. fo. cxi.

The songe of Moses and his chir-
che / songen aftir pharaoes dethe
drowned with his hoste in
the redde sea.

Ishal syng with prayse vnto the Lorde
to the Lorde: for it is he be-
comen / that is gloriously to be
magnified. Horse and man /
hathe he casten downe into
the sea.

The Lorde it is / vnto whom I cleue: It
is the Lorde / whom I prayse / he is become
my helpe and saluacion.

It is he that is my God. Him will I glo-
rifye. He is the God of my fathers / & euen
him wil I exalte.

The Lorde is a mighty man of warre:
Jehouah is his name: pharaous chariet-
tis and hoste hathe he casten downe into
the sea.

His ioyfye chosen capytayns ar drow-
ned in the redde sea / the depe waters haue
ouerwhelmed thez / they sank downe vnto
the botome lyke stones.

Thy right hande oh Lorde is grete & glo-
riouse in strength: Thy right hande Lorde
hathe thrust downe the enemye.

To thy grete glory haste thou destroyed
thyne

The Songe

thyne aduersaryes: thou sentst forth thy
wrathe / & it consumed them lyke stubble.

With the brette of thyne anger & wa-
ters rane together on heapis: so that & Ba-
re botome was sene / the flowing flowd
stode vp as faste as a rocke. And the bot-
les water was congeled in the myddis of
the sea.

The enemye had thought thus, I shal
folow and take them / I shal deuyde oute
the spoyle / and satisfye my plesure vpon
them / I shal draw out my swerde and my
hande shal slaye them.

But thou didist but blowe with thy bres-
the / & the sea ranne ouer them: They saue
ke down lyke led vnder & behemet waters.

Who amonge the goddis is lyke vnto &
oh Lorde: Who maye be compared vnto
the in power and myght: who is lyke vn-
to the in magnificence and holynes: who
is lyke the in reuerent fere / to be prayesed
doing so wondrousful miracles:

Thou stretchedst forth thy right hande /
and the sea swelowed them yn.

But in thy mercye hast thou lesse for-
the thy peple whom thou deliueredst: and
in thy mighty power hast thou brought
them vnto thy holy habitation.

Whiche thing when the gentyles herde
of /

of/ they were sore troubled/ soden sorow
ful panges fill vpon the philistens.

Then the Princes of Edom were con-
founded with fear/ trembling came vpon
the mighty Moabitis / and al the bettes
of thynhabitours of Canaan melted for
fear and sanke a waye lyke water.

Let anyt and fear fall vpon them tho-
row the grete might of thyne arme / that
they be as still as stones whyle thy peple
passe thozowe/ oh Lorde: whyle this peple
passe thozow/ whom thou haste goten in
to thy possession.

Bring them yn / plante and fylle them
vpon the mounte of thyne heretage/ & be-
ry habitaciō (Lorde) which thou hast ma-
de the to dwell yn/ euen thy nowne secrete
sanctuary oh Lorde whiche thy hādis ha-
ue prepared.

The Lorde be kinge evermore to raig-
ne worlde with oute ende. Amen.

Finis.